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WM. LLOYD GARRISON, EDITOR. TERMS. TWO DOLLARS per annum, payable in

repiration of the year.

Il tellers and communications must be past
The rule is imperative, in order to shield us
the frequent impositions of our enemies. Those,
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An alcertisement making one square, or a of equal length and breadth, will be inserted as for one dollar.

REFUGE OF OPPRESSION.

From the New-England Speciator,

RESPONSE TO THE CLERICAL APPEAL. Ma. LOITOR, -I am extremely gratified that four clerical abolitionists have feeling cision enough to speak out, relative to from which our cause has so long suf-I refer to the denunciatory spirit with the Liberator has long been conducted, to the Appeal, which Brother Towne and have made in view of it. The evils of the Appeal complains had, in my apprebecome insufferable more than two ars ago :-- and my only surprise is, that minof Christ, and Christians generally, have long countenanced and patronized its editor reckless course, -especially after he comneed open hostilities upon the Sabbath and he Christian ministry. (! !)

I have never believed that we could expect or should receive the blessing of Heaven upon our efforts in the cause of freedom, so as to be inmoutal in bringing slavery, in this country, a peaceful termination, unless our spirit and asures were such as Heaven would apflas the Liberator exhibited such a rit and pursued such measures? So far as know, it is directly the reverse. Its tone has bitter, uncharitable and denunciatory in he extreme towards every one, without the other respects, who did not approve of all which appeared in its columns, and huzzah for its editor! Hence I have, for two years, spoen against that paper, and exerted my influon taking it. I believed, if its spirit were nerally diffused in society, and its sentiments braced, it would be far worse for our country

in to have slavery perpetual ! have been equally dissatisfied with the print of many of the resolutions, which were robably drafted by Mr. G. or by those whose mpathies cluster around him, and who move his wake, which have been discussed at sevral of the N. E. anti-slavery conventions. I wish not to detract any thing from any man's haracter, or labors, which is praise-worthy. With Mr. G's sentiments upon abolition merely; the right of the slave to immediate freedom, thout expatriation, I have no controversy. I

views, before I knew any thing about Mr. G. But with his manner, his spirit, in adocating these sentiments, and especially his ent of those who are not sycophant to his will, I have no sympathy, no fellowship. I have long felt, that so far as Mr. G. and those who ng to his school was concerned, the remark of Mr. Kirk is true,- abolitionists first knock man down, and then convert him '-if they m. he should have added.

These views are not hastily imbibed, nor are derived from the 'clerical appeal.' If any will look at the printed proceedings of the E. A. S. S. held at Salem St. Church, Bosm, 1836, he will see an imperfect report of a ew remarks I made in opposition to a resolution sented by Mr Stuart :- and while making hose remarks, there were clamorous calls of order, order, from the stage, which was occu-nied of course by leading abolitionists. I hen felt if that convention was the bulwark of free discussion, I must give up my last hope of seeing it maintained. I was happy, however, to nd that I was sustained in my remarks by the ore unassuming and temperate portion of the convention, who were seated in the slips. I hen learned that the self-styled doctors of the cause would have no medicine administered, unless it were taken from the T--- dispensary;-and as I have never become a convert to that system of practice, I would not give my me as a member of the convention, held in

It was also my present views of Garrisonism, which influenced me to propose, in the N. E. pectator of July 20th, 1836, over the signature Adelphos, an ecclesiastical anti-slavery conntion, in which communication I gave my sons for wishing such a convention held. bese reasons elicited some very severe stricttes, while little was said or done by any one carry my proposals into effect. Another mmunication from myself was inserted in the Spectator of Sept. 14th, 1836, in which I reounced Garrison, and said, every pious aboitionist ought to do the same. Fo with little sympathy from the Spectator. I mention these things to show that I have not been influenced in my present course by the

lask, where were our Fitches and Townes, and our Woodburys, that they did not come forward and sustain my appeal, form a new as-sociation from which the spirit and the anti-Christian measures of Mr. G. might be excluded? But I am happy they seem prepared to do it now- better late than never.'

I have no confidence in any measures to bring slavery in this country to a peaceable termination, except those which are in accordance with the institutions of the Bible, and those which will commend themselves to men's consciences. A violation of the 9th commandment, a sacrifice of all charity, and trampling upon all the ordinances and institutions of the pel, are more beinous sins in the sight of God, and will be more repulsive to every good man's conscience, than the sin of oppression, or slavery. Hence those who write and speak upon this subject, should always do it in the words that the Holy Ghost teaches, -should do it with the temper and spirit of the gospel of Christ, and be cautious not to shock the moral sense of men, and thus prevent them from looking at it, and closing every avenue by which truth can gain access to their minds and hearts. The ractice of using so many hard names and seere epithets, of calling men by name in public ournals, of accusing them on slight and insuficient testimony, and of making war upon every one who is opposed to slavery, 'because he followeth not us,' is calculated to do an immense njury to the cause, -is utterly hostile to the pirit of Christianity, crucifies all charity, and should never be practised nor tolerated by any

professed disciple of Jesus Christ.
I shall be asked, probably, why I did not try private expostulation, before expressing these ws publicly? What could I expect by this course, when an attempt was made to silence me in a convention, because my remarks did not suit the leaders? Further, a most humble and pious minister, a few days since, read me letter, that was kind, tender and Caristian in its spirit and language, which he sent Mr. Garrison, expostulating with him for the very cvils of which I complain, and he informed me that Mr. G. took no notice whatever of his communication. All who knows the man are convinced that private remonstrance will produce no effect; and it is to be feared no other will reform his errors. Under it he will either maintain a dignified silence, or open the vials of his wrath, and pour out a flood of abuse!



VOL. WII.

OUR COUNTRY IS THE WORLD -- CUR COUNTRYMEN ARE ALL N ANKIND.

BOSTON, MASSACHUSETTS.

It is painful to me to say these things of one whose general doctrines upon slavery I believe to be correct; but the good of the cause requires it. If Mr. G. is not too self-conceited to see his errors, nor too elated with pride to concessions to an injured public, and to many abused individuals, for the course he has pursued. And if such concessions are not made, and his course essentially altered, I do hope immediate measures will be taken by pious abolitionists to separate themselves entirely from his paper and his influence, and form an association, into which his peculiar spirit will never be infased.

I am to look at the law which makes him a slavery districts which he is held in bondage. That has writes him down as 'goods and both the is held in bondage. That has writes him down as 'goods and bondie motive to act; for not only are on him whatever. The master claims to hold find by virtue of that law, or he has no claim on him whatever. The slave is in the condition of a person who is condented to inflict the penalty, may, through sympathy with the cultiple of the surface of having violated a law. The person appointed to inflict the penalty, may, through sympathy with the cultiple of the surface of the work of the surface of the work then, fellow laborers, now while it is day, for the night of portace of the surface of the work of the surface of the surface of the su

SAMUEL H. PECKHAM. Haverhill, Sept. 7, 1837.

P. S. Nov. 9. After writing the above, I perceived others were discussing the subject, and I concluded to withhold it a few weeks. Since receiving the call for a new convention, I concluded to forward it. S. H. P.

COMMUNICATIONS.

DIFFERENCE BETWEEN A FREE LABORER AND A SLAVE.

To the Free Laboring Men and Women of the Unit-

superior to his money. It overlooks the pality considerations of pecuniary loss and gain, and takes right hold of the man humself.

John C. Calhoun, Benjamin Walkins Leigh, Go.

McDuffie, and the other disciples of the slave in the state of the size of the s

lter the relation subsisting between them. There is a continual change of circumstances, of which each, in turn, may take the advantage. It may be aid here, that if the employer always has the pow-r to dictate the terms of laborers, it will materialby change the aspect of the question; but I say it does not in the least. The same relations subsist between them as before. When Alexander Selkirk vas on the island of Juan Fernandez, he might well

break out in strains like the following: I am monarch of all I survey, My right there is none to dispute; From the centre, all round to the sea, I am lord of the lowl and the brute.

But according to the doctrine of the McDuffie chool, he was the most abject slave in existence school, he was not only confined by 'hungry ocean,' to the one particular spot of ground he there occupi-ed, but he was obliged to follow one particular emsyment in order to sustain life. There was no scape from it. Stern and uncontrolable necessity ompelled him to remain in that particular situation, and to follow that particular employment. Are we morally and politically dead? Or are we willing to become so? For one I answer serring a alone dwelt on the island; and he had the absolute And would that I could hear a voice coming over the same condition with the free laborer, who is obliged by necessity to perform a piece of work, for the green second to give. But I cannot perceive that either can be considered a slave. In truth, I affirm that the poor operative who labors in the mills of Manchester, the culteries of Sheffield, for sixpence a day, or even the miserable tenant of an Irish mud cotage, who labors day by day in his action of the Alleghanies, from the pine forests of Maine, the granite hills of New Hampsire, the green mountains of Vermont, from the pine forests of Maine, the granite hills of New Hampsire, the green mountains of Vermont, from the pine forests of Maine, the granite hills of New Hampsire, the green mountains of Vermont, from the pine forests of Maine, the granite hills of New Hampsire, the green mountains of Vermont, from the pine forests of Maine, the granite hills of New Hampsire, the green mountains of Vermont, from the pine forests of Maine, the granite hills of New Hampsire, the green mountains of Vermont, from the pine forests of Maine, the granite hills of New Hampsire, the green mountains of Vermont, from the pine forests of Maine, the granite hills of New Hampsire, the green mountains of Vermont, from the fishermen of Marblehead, the cord wainers of Lynn, the rugged hills of Berkshire, 'wherever the foot of a free-man hath pressed,' which, gathering into one burning focus, shall be onward over hill and dale,

Startling the hauseless of the Alleghanies, from the pine forests of Maine, the granite hills of New Hampsire, the green mountains of Vermont, from the pine forests of Maine, the granite hills of New Hampsire, the tops of the Alleghanies, from the pine forests of Maine, the granite hills of New Hampsire, the granite hills of New Hampsire, the tops of the Alleghanies, from the pine forests of Maine, the granite hills of New Hampsire, the tops of the Alleghanies, from the pine forests of Maine, the granite hills of New Hampsire, the tops of the Alleghanies, from the pine forests of Maine, the granite hil s scanty meal of potatoes, is not more a slave in his scanty meal of potatoes, is not more a slave in the proper acceptation of the term, than Daniel Webster, or Martin Van Buren, when compelled to employ a particular individual, to do a particular piece of work at whatever price he may see fit to ask. a neither case is there any claim of service with-nt rendering an equivalent therefor. It is true, ard to the slave. This will plainly appear, if we arefully define what the term slave means.

condition of the slave. His wants, his happiness, he seekings, his existence even, are merged in the will and happiness of his owner. I am aware that I shall meet the objection here, that slaves are not always regarded in this light by their owners. This may be true; but it does not touch the questions and the same to the condition of the slaves are not always regarded in this light by their owners. This may be true; but it does not touch the questions are not considered, the perfect and utter abomination to be thus engaged.

of a person, who should urge this fact as an argument for the continuance of this law?—who should urge a plain and palpable violation of the law by its agent, as a practical operation of it, and appeal to the community to sustain the law, because in that particular instance, its penalty had not been inflicted? Such a person would be laughed to scorn; and if he lived in a certain part of this land of manacles and rights, he would be brought to feel the laws of Judge Lynch. The slaveholder is a suthority over his slave, or just the same principle that the common executioner of law does over the person upon whom the law commands him to inflict a certain punishment. Both may, from native kindness of disposition, or from some real or fancied interest, utterly neglect to inflict the penalty, or in the law to should be person. Who seeks them and personal ownership, which God gave to all kis moral creatures? If there are any such, I may well say to them in the beautiful language of the poet.

Who seefis these sympathies,

To the Free Laboring Men and Women of the United States.

Blerman Ann Sisters—A fellow-laborer begs permission to address to you a few words on the subject of slavery.

The commercial world is at present in a state of commercial world is at present in a state of complete anarchy and confusion, on account of what people call a derangement of the currency.—The minds of most men are engaged in this one absorbing question. They are striving to Seck out some way to free the community from the enormous load of debt, which that extravagant rake Speculation, aided by that winning, deceitful jade Credit, has brought upon them. The general cry is, not as in former times, 'who will show us any good?' But this is not what I wish to call your attention to at this time—I wish to call your attention to at this time—I wish to call your attention to a this time—I wish to call your from this question, to complete import—a question as much superior to this money. It overlooks the pattry considerations of pecuniary loss and gain, and takes right hold of the man himself.

John C. Calhoun, Benjamin Watkins Leigh, Geo.

McDuffie, and the other disciples of the slave is derating points and the content of the content of the content of the period of the part of wishers and the content of the period of the part of wishers, and it is possibled.

Marshifeld.

Who scoffs the poet, 'Who scoffs the part of the pearty or in the pearty of the poet, with a down and the beautiful language of the poet, 'Who scoffs the part of the pearty or in their full watent, the first does not the pearty of the community of stranger, and wished to study their character of the law. If a person were the bearty of the interest of the law. If a person were the peart of the content it of the current of the content of the current of the pearty of the dead of the dead of the dead of the part of wished to study this subject with that cando the pearty of the dead of the part of the part of the part of the peart

ces can alter.

It might have been true, as was stated by Mr. Page in his debate with the Misses Grinke at Amesbury, that the factory laborers of that and other places, are sometimes obliged to crouch and cringe to obtain a day's labor, and I know it to be a fact, that these same employers are frequently obliged to beg, and that humbly, too for the service of these very people; and to submit to all their whims and caprices without a murnur. But this does not alter the relation subsisting between them. There as its owner shall please, to the wants of another

To sum up the whole matter, the essential differchat one of them is regarded as a man, and as postensing the attributes of humanity, the other is a thing, is a chattel. He may be said to live in an atmosphere of chattelen, and the life he draws from it is but the life of a chattel; and every attempt to regard him as a moral and accountable being, by a person who holds him as a chattel, is as much a mockery of, and blaspheny against Gol much a mockery of, and blaspaemy against God, as it would be for me to treat a horse as one of his moral creatures. The relation of a slave is exact-those about whom they were told, had it in their moved or min his character by just showing the truth moral creatures. The relation of a slave is exactive that of the horse. Both are property; and if one piece of property is accountable to God's moral government, why may not another be likewise? Can any good reason be given by those people who regard the slaves as things, and yet are seeking to instruct them as men? I pause for a reply. Fellow laborers! Is it true that we are goods wand chattels? Are we indeed a fixture of the soil? Are we norally and politically fixed? Or are we

Startling the haughty South,
-With a deep murmur,
God and our Charter's rights,
Freedom forever.

of the slaveholder, and urge upon him by the ties of brotherhood, by the relation to a common God, by every principle of justice and humanity, by the blood of a crucified Redeemer, by every thing pure here is an ever-varying chain of circumstances be-ween them, but the connexion of mutual service is ndissoluble. But this can never be true with rehave been unrighteously withheld from him. Tell him he is not only taking his brother's service withso may she does any other piece of property; that is, just as interest or exprise shall dictate. He has no more rights than a horse, or even a stone, which the owner uses in such a manner as he thinks best, without having any idea that it was made to inswer any other end in its existence, than to compile to his wants and his comforts. This is the condition of the slave. His wants, his happiness, a feelings, his existence even, are merged in the shall meet the objection here, that slaves are not trays regarded in this light by their owners.

And I will write the conductor of it by the mail which carries this, and see that you have without delay, both numbers promised in that note, and I hope you will accept this as the only amends I can now make for past neglect—which is chargeable, perhaps, partly to myself, and partly to the one I had desired to forward you those papers.

My object in that article, you seem to have totally misapprehended. Mr. Gould had published certain charges, (not very creditable, if true, to the character of a clergyman or gentleman,) against

character of a ciergyman or gentleman,) against Rev. Mr. Hooker. These charges you declared to be false, and pronounced him a liar and base ca-lumniator. I intended to clear him, if he were inoccurt, of the foul and slanderous imputation ally done by your remaining silent; or to give you say nothing of conscience and religious principle,) those about whom they were told, had it in their power to rain his character by just showing the truth of the matter. But as you complained that the conduct of Mr. Hooker and others had been misrepresented to the public, and that 'Gould had lied about them,' (notwithstanding your statement that he had better not go to Falmouth again, if he knew hen he was well off, an insinuation that he might when he was well off, an insinuation that he might not get away if he should go thither, evinced too much interest in slavery and malignity of heart to leave any room to expect a candid statement of the case,) still I was disposed for the sake of you and your friends, as well as Brother Gould and those before whom you had accused him of falsehood, to give you the opportunity of 'publishing on the house-top, what you had spoken in the ear.'

With a view to this, what have you done? You have published nothing; but have procured and sent me a certificate from the person, who (if there was guilt in that riot) is second to no one concern-

was guilt in that riot) is second to no one concerned in the iniquity in which they are implicated. If you have no befler testimony to put before the public than the certificate of the Mob's scribe, which you will make out but a poor case. And would that the same voice, with the same irresistible force, might appeal to the conscience of the slaveholder, and arge upon him by the ties of brotherhood, by the relation to a common God, seembly while together, the certificate of a leading sembly while together, the certificate of a leading in that meb, I do assure you, is by no mean satisfactory, were we to pass over the great objection and suspiciousness always resting on testimony which directly affirms a negative. It would, I apprehend, satisfy no disinterested jury, even though it had come from Major Jack Downing him-

not only in violation of the avowed purposes of the Union, but in utter disregard of that article of the federal constitution which provides, that 'all the citizens of each State shall be entitled to all the citizens of each State shall be entitled to all the privileges and immunities of citizens in the several states. And your memorialists respectfully ask, your honorable body, to address the Legislatures of those States, in which such laws exist, and under which outrages have been committed upon the libertics and liver of your constituents, representing to those legislatures the effect of those laws, and requesting them to repeal them without delay.

That no one may plead ignorance of the facts, as a reason for not signing this last memorial, the following are subjoined. They were laid before the legislature at its last session, in the memorial of George Odiorne and others, and may be relied upon as correct.

NO. 49.

I IDAY, DECEMBER 1, 1837.

Now, sir, were you, or Major Hatch, in company with Mr. Hooker all the time Mr. Gould was in and about Palmouti? How, pray, does Major Hatch know what this Rev. champion of chains and whips was about, while he made records for the anti-abolition meeting? How does he or you know what hand or influence? he had in exciting or getting up that mob, when you were not present with him? As well might Saul of Tarsus undertake to certify what the chief priests in Jerusslem were doing, while he was holding the clothes of those who stoned Stephen. Why did that gettleman desire Mr. G. not to expose him, if he had done nothing he was ashamed of, or for which the public would

he was ashamed of, or for which the public would hold him guilty? Why was his whole conduct, while Brother G. was in that place, just what it would have been, if he had resolved on having him mobbed out of it? These things look as if he had some hand and induce in that anti-abolition meeting—and unless Mr. H. was in company with him drained the relations of Besther Ge with these.

during the whole of Brother G's visit there, he

knows not what or how much he did towards get-

Perhaps the gentleman is clear of the whole mat-ter, and can make the fact appear. If so, I shall rejoice to see it done. And I will now furnish another occasion for that purpose, by sending your letter and this to the Liberator for publication,

assuring you that its columns will be open to you for reply—and desiring you to expose all Mr. Gould's 'falsehoods,' through that medium.

PETITIONS-PETITIONS-PETITIONS.

It is time that petitions for the state legislature were in circulation. The legislature did well last

year, but if you do your duty, it will do better this Four points must be carried, if possible, the coming

1. Resolutions against the annexation of Texas to the Union.
2. Resolutions in favor of the immediate abolition

of the inter-state slave trade.

3. Resolutions in favor of the immediate abolition of slavery in the District of Columbia.

4. Resolutions remonstrating against the unconstitutional laws of some of the slaveholding states, by which citizens of this state, on their entrance

into them, are robbed of the right of a safe locomo tion, and of other essential rights of citizenship.

These points can all be carried, if THE PEO

These points can all be carried, if THE PEO-PLE speak as they should, by petition, and they cannot be carried without. Let it be well under-stood, that if Massachusetts does not retreat from her noble position of last year, she certainly will not advance another step in the career of freedom, unless THE PEOPLE petition; and let every ab-

have been sent to nearly all the towns in the State, and that there may be no excuse for neglect, they are republished below. Let them be circulated at once, and forwarded by the representative from

each town, so that at the very opening of the session, the voice of thousands and tens of thousands

may be heard in our legislature, praying for relief to the slave, protection to the free, and the remo-val of crime and disgrace from the nation.

The undersigned of in the county of Respectfully pray your honorable body, to

1. That Congress has the constitutional power to

4. That, in regard to all these particulars, Con-

We also pray your honorable body, to send copy of said resolutions to each of the Senators and Representatives of this State, in Congress, to be by them laid before that body;—to the Governors of the several States, to be by them laid be-

or request the Senutors, and Representatives, of this State, in Congress, to use their utmost influ-

2. To the Honorable, the Legislature of the State of

Assachusetts.

The undersigned of in the County of
Respectfully pray your honorable body
mediately to repeal all laws in this State, which

nake any distinction among its inhabitants, on ac

3. To the Honorable, the Legislature of the State of

The undersigned, of in the County of

The undersigned, of in the County of Respectfully pray your honorable body, to protest against the admission of any new State to this Union, whose Constitution tolerates domestic slavery;—and to forward a copy of such protest, to

slavery;—and to forward a copy of such protest, to each of the Senators and Representatives of this State, in Congress, to be by them laid before that body,—to the Governors of the several States, to be by them laid before their respective legislatures and to the President of the United States.

We also pray you, to instruct or request the Senators, and Representatives, of this State, in

Congress, to use their utmost influence to prevent the admission of any new State to the Union, whose Constitution tolerates domestic slavery.

4. To the Honorable, the Legislature of the State of

Instachusetts.

The undersigned of in the County

We also pray you, to instruct or request the Sen

ators and Representatives of this State, in Con-gress, to use their utmost influence to prevent the annexation of Texas to this Union.

We ask particular attention to the subject of the ollowing memorial. The Constitution of the United States secures to every citizen of every State, the

right of a safe locomotion in every other State.— Yet there are laws in South Carolina, and some of the other slaveholding States, which trample the

Constitution in this respect in the dust, and laugh its provisions to scorn. Shall such laws go unpro-

To the Honorable the Legislature of the State of

Massachusetts are slaves.

Massachusells.

The undersigned

against? Never! unless the yeomanry

of

trade between the several States.

count of COLOR.

Massachusetts.

Massachusetts.

gress ought immediately to exercise that power.

1. To the Honoraute, the Lagranian .

adopt resolutions, declaring:

Massachusells.

he Union.

ABOLITIONISTS OF MASSACHUSETTS!

Ipswich, Oct. 17, 1837.

session-viz.

A. ST. CLAIR.

George Odiorne and others, and may be relied upon as correct.

The laws in question are:

1. Those of Georgia, South Carolina, North Carolina, and others of the southern states, which provide, that whenever any colored person shall be found on board any vessel coming into any ports of those states, he shall be forthwith taken by the proper officers, and lodged in jail for anfe keeping until the departure of the vessel to which he may belong.—Under the operation of these laws, it is known and can be proved, that several worthy eitizens of this Commonwealth, have been seized in southern ports, and for no other reason than the color of their skin, have been immured in prisons, and there kept for weeks and months, subject to inconvenience, loss and injury to health.

2. Those laws in the southern States by which it is provided, that any colored persons, who may go into those states, shall be presumed to be runsway slaves, thrown into prison, and after confinement there, a longer or a shorter time, (if no one appear to testify to their freedom, or if they cannot prove it in some other way,) they shall be sold at public nuction, to pay jail fees. Under the operation of these cruel laws it is known and can be proved, that many worthy citizens of this Commonwealth have been imprisoned and sold into slavery. In some instances, they have been hirried off beyond the reach or knowledge of their relatives and friends. There was recently the case of one Mary Smith, a free colored woman, native of this Commonwealth, who being on her return from N. Orleans, whither she had been as a servant, was cast away upon the coast of North Carolins, and was immediately seized, and soon after sold interesting and the coast of North Carolins, and was immediately seized, and soon after sold interesting the coast of North Carolins, and was immediately seized, and soon after sold in-

from N. Orleans, whither she had been as a servant, was cast away upon the coast of North Carolins, and was immediately seized, and soon after sold into slavery, under the law of which we complain.

3. Those laws of the southern states, which provide, that in case a slave be found secreted on board a vessel in any port of those states, after said vessel shall have weighed anchor to sail from said port—the captain and crew of said vessel shall be seized; and if it he proved that any of these said port—the ceptain and crew of said vessel shall be seized; and if it be proved, that any of them were privy to the secreting of the slave—they shall be put to death! And in case it be proved that the slave secreted himself without the knowledge of the captain, even then, the captain shall pay a fine of five hundred dollars!!

Under the operation of these laws it is known,

and can be proved, that worthy citizens of this common wealth have been seized, imprisoned, and fined.

4. There have been special acts of some of the southern legislatures, by which the persons, and even lives of some of the citizens of this Commonwealth have been subjected to the danger of abduentic convergence.

tion or assassination.

tion or assassination.

A law enacted by the Legislature of Georgis, and not yet repealed, is as follows:

IN SENATE, Nov. 30, 1821.

Resolved, by the Senate and House of Representatives of the State of Georgia, in General Assembly met, That the sum of five thousand dollars be, and that the same is hereby appropriated, to be paid to any person or persons, who shall arrest, bring to trial, and prosecute to conviction, under the laws of this state, the editor or publisher of a certain paper called the Liberator, published in the town of Boston, and state of Massachusette; or who shall bring to trial, and prosecute to conviction, under the laws of this state, any other person

who shall bring to trial, and prosecute to conviction, under the laws of this state, any other person or persons who shall utter, publish or circulate within the limits of this state, said paper, called the Liberator, or any other paper, circular, pamphlet, letter, or address of a seditious character.

And, that His Excellency, the Governor, is hereby authorized and requested to issue his warrant upon the Treasurer, for said sum of five thousand dollars, in favor of any person or persons, who shall have arrested, and brought to trial, and prosecuted to conviction, under the laws of this state, the editor or publisher of the Liberator; or who shall have arrested and brought to trial, or prosecuted to congressed and brought to trial, or prosecuted to congressed and brought to trial, or prosecuted to con-arrested and brought to trial, or prosecuted to con-viction, under the laws of this state, any other per-

Liberator, or any other puper, entirely recise unta dress of a seditious character.

And that these resolutions be inserted in the appropriation act.
And, resolved further, That His Excellency the

Governor, cause the foregoing resolution to be published in the public journals of this State, and such other papers as he may think proper, and pay for the publication thereof out of the contingent fund. Read and agreed to by both branches of the Le-gislature, and approved by the Governor.

1. That Congress has the constitutional power to abolish slavery and the slave trade, in the District of Columbia.

2. That it has the constitutional power to abolish them in the several Territories of the Union, where they exist.

3. That it has the constitutional power to prohibit the slave trade between the several States of In view of these facts, and others of a similar it the slave trade between the several States of character that might be presented, who will hesitate to give his name to the above memorial? What, is it not enough that slavery tramples on the bleeding slave? Shall it trample on the federal constitution, and do violence also to the free? Never! Let the voice of remonstrance, calm but letermined, be heard, not from the abolitionists determined, be heard, not from the abolitionate merely, but from all the free in Massachusetts. This memorial was signed the last year by seme who were not abolitionists nor connected with any anti-slavery society. It should be so this year. The question here is one on which all can and should unite. On this point, then, let us have the voice of the PEOPLE—THE WHOLE PEOPLE. fore their respective legislatures; and to the President of the United States.

We further pray your honorable body, to instruct this State, in Congress, to use their utmost influence for the immediate abolition of slavery and the slave trade in the District of Columbia; and in those Territories of the Union where they exist;—and also for the immediate prohibition of the slave

A. A. PHELPS. For Mass. A. S. Society

SLAVE PRODUCE.

When thou sawest a thief, then thou consenteds?

with him.

FRIEND GARRISON: The criminality which attaches to those who be come involved in the sin of slavery, by partaking of its fruits, has recently claimed my serious consideration; and I have been led to inquire, whether the language at the head of this communication may not be applicable to many who profess to be consistent abolitionists, myself included in the

May I be permitted, then, through thy valuable paper, to propound the following queries, viz.

1st. Is it not universally conceded, that 'the re-

ceiver is as bad as the thief, and that, by purchasing or receiving stolen property, knowing it to be such, we become participators in the crime of theft, and equally guilty with the thief?

2nd. Is it not an acknowledged truth among

2nd. Is it not an acknowledged truth among abolitionists, that slavery is a system of robbery—that slaveholders are thieves and robbers?

3rd. The productious of slavery being obtained by robbing the laborer of his hire, does it not follow that the products of his unrequited toil are dishonestly obtained, and are, in effect, STOLER PROPERTY?

4th. Do we not, then, by dealing in and partakents.

and the products of slavery, become involved in the guilt of the iniquitous system; and, inasmuch as it is our duty to avoid even the appearance of evil; should we not scrupulously ABSTAIN FROM ALL CONSENION The undersigned of in the County of Rospectfully pray your honorable body, to protest, without delay, against the annexation of Texas to this Union;—and to forward a copy of said protest to each of the Senators, and Representatives, of this State, in Congress, to be by them laid before that body,—to the Governors of the several States, to be by them laid before their respective legislatures; and to the President of the Though States.

we not scrupulously ABSTAIN FROM ALL CONFEXION WITH THIS HEAVEN-DARING SIR?

That eminent Christian philanthropist, John Woolman, was much engaged in holding up to view the importance of keeping clear from 'the gain of oppressions'. He says.—'The oppression of the slaves, which I have seen in several journeys southward, on this continent, and the report of their treatment in the West Indies, hath deeply affected me, and a care to live in the spirit of peace, and minister just cause of offence to none of my fellow creatures, hath, from time to time, livingly revived on my mind; and, under this exercise, I, for some years past, declined to gratify my palate with those sugars. I do not censure my brethren in these things; but believe the Father of mercies, to whom all markind by creation are equally related, hath heard the groans of these oppressed people; and is preparing by creation are equally related, hath heard the groans of these oppressed people; and is preparing soon to have a tender feeling of their condition; and the trading in, or frequent use of, may produce known to be raised by the labors of those who are under such lamentable oppression, both appeared to be a subject which may yet more require the serious consideration of the humble followers of Christ, the Prince of neare.

the Prince of peace.

An attentive consideration of this subject, with a sincere desire faithfully to discharge our duty, and to be clear from the blood of all men, whatever sacrifices may be called for at our hands, may preduce more uniformity of sentiment and greater consistency among those who are engaged in the holy cause of EMANCIPATION. My only object is to elicit fruit.

Lynn, 10th mo. 31st.

WM, BASSETT.

The undersigned in the county of Respectfully represent, that there are certain laws in several of the states of this confederacy, which operate to deprive a portion of the citizens of this commonweal is of the privileges and rights guaranteed to them by our federal constitution; and which are Lynn, 10th mo. 31st.

COMMUNICATIONS. FAMILY GOVERNMENT.

DEAR BROTHER pointment, and is the most powerful of all means to mould the character of man, and fit him for the duties and opinions. him for the duties and enjoyments of his whole existence. This is a heaven-appointed school, to which we are all sent by our heavenly Father, to be trained to meet all that is before us in the progress of our endless being. All other insti-tutions together, the Church, Schools and Governments, have not so much influence in forming the character, for good or evil, of individuals and nations, as this. No wise man, who is engaged in a work of moral reform, and is seeking instrumentalities to regenerate and save the world, will overlook the family institution. It has been supposed that certain opinions advanced by me in the Liberator, tend to prostrate all order and government in families! As I look to the family institution as the great instrument of establishing the empire of truth and holiness over the earth. I would not willingly be accessary to weakening its energies, or diminishing its influence; but I would do what I can so to direct its power, as to make it subservient to a world's redemption. Can it injure the cause of Anti-Slavery to discuss this subject in connexion with it, when the most appalling feature of our slave system is, the annihila-tion of the family institution? The following

are my views. First, and above all, the DIVINE WILL is the supreme and only law of life to man. By this Will are the opinions, words and actions of all to be tested; and as they are conformed or not to this standard, will they be accounted right or wrong. When men submit to this Will, and think, speak and act with sole reference to pleasing God, then it may be said of them, 'the kingdom of God is within them —they do his will as it is done in heaven. This Will may be known to every rational, moral being-for God hath not left himself without witness to any. It is inscribed on the heart of every accountable, moral agent; it is written in characters of light on the external world; it may be read in the dealings of Providence, and may be most fully discerned in the Holy Scriptures. Every individual, every family and every nation, should be guided by this Divine Will, this infallible

THE OBJECT OF FAMILY GOVERNMENT.

Not to train children to follow their own wills and passions. Children should not be left to do as they please-to get an impression that their own will is to be the law of life to themselves or others. No-never. As they are now trained, most children early imbibe the notion, that their will is the rule of action, not only to themselves but to all around them. How many parents are completely under the dominion of their children! See the children of slaveholders. From very infancy, they are tyrants of the most odious stamp, being educated to consider the poor victims of lust and avarice as mere tools to administer to their pleasure: as beings who are to think, speak and move in obedience to their will. The children of the rich are generally trained to follow the bent of their own wills, and to act the petty tyrant over domestics-as though riches entitled them to exercise dominion over themselves and others. It is a wonder to me that most of our children are not atheists and infidels; for they are accustomed to regard their own pleasure as the paramount law of their being, and to consider every opinion and motive right that accords with their will, and every thing wrong that opposes it—thus making their own will their great standard of right and wrong, and their only rule of action. Children thus habituated to think and act, become practical atheists. To educate children to act with reference to such a standard, and to bring them under such a law, cannot be the proper object of family govern We'the parent. God never designed that the will of one man should be made the law of life to another; that one man should think, speak and act with reference to the will of another man, and thus become an abject slave. No matter whether it be embodied in ecclesiastical creeds, or civil laws and constitutions-in religious or political courts-if it be the will of man, it should never be made the law of life. rents should never set up their own will as the rule of thought and action for children, and children should never be taught to any opinion, or pursue any course of conduct, because it is the will of their parents. A right principle or action is not right, because in accordance with the will of man; therefore children should never be taught to refer a principle or action to any created will, to ascertain whet! er it be right or wrong-never to look to the will of any created being as a standard of duty. Their immortal minds, accountable only to God, should never be brought into servitude to the capricious will of man But children should be trained to yield a

prompt, cheerful obedience to the Divine Will.

They should be so trained, that regardless of all consequences to themselves or others, come life or death, they will follow the leadings of the Divine mind in all things-that they will inquire, Lord, what wilt thou have me believe, speak and do?'-and when they know the mind of the Lord, do it. It is the solemn duty of parents to instruct their children how to ascertain the will of the Lord, and how to please him and obtain his favor. For this purpose, God instituted the family, that there immortal spirits might be educated for his kingdom, to render an entire obedience to his will; and the institution is perverted when made the means of subjecting them to any other rule-and from being means to elevate the soul, and bring it into the light and liberty of the children of God, it is made an instrument of degrading and enslaving

To establish, then, the empire of Jehovah, the dominion of Truth and Righteousness, over the minds of children, should be the sole object of all family government. Whatever course of discipline parents pursue, the great, the only object should be, to establish the authority of a holy, all-wise and omnipotent God over their tender hearts. This should be the high and holy object of all the influence moral agents exert on one another, whether individual or associated; and every institution, designed or necessarily tending to direct our minds to any other rule of action as a standard of right and wrong, of truth and error, and thus to divert them from the right way of the Lord, to dethrone God from our hearts and enthrone man in his stead, must

be wrong. Why?

1. The spirit and express injunctions of the holy Scriptures. The first great law is, shalt have no other Gods before me. does this mean? That God alone is our king, our ruler, lawgiver and judge; and that we make his will the only law of life, and his approbation, the great object of desire, and stim-alus to action. 'Thou shalt worship the Lord thy God, and him only shalt thou serve." is the great object of holy writ, and of all God's dealings with men, to bring them all into complete and willing subjection to his Will: Pa-rents are commanded 'to train up their children in the nurture and admonition of the Lord, ile .- to instruct them in his law, when they he down and when they rise up, when they go out and when they come in, and when in the field and when by the way side, always to refer them to the Divine Will as the only law of life. 2. The Divine Will is the standard by which

or to any human will, can never be certain

their parents, and tempted to sin, they feel foes by love and suffering? that they are present with God, and ask—' How 'They (those inside the that they are present with God, and ask - How can I do this thing, and sin against my God? agreed that no gun should be fired till the doors His presence they respect, and to his judgment were burst open, or till there was some firing they refer all things. The parents of such from without, i. e. we will wait till they fire at children may hope that they will be saved in us, then we will fire at them. If they strike us, the hour of temptation. But what hope can then we will strike them. Did the spirit of to think, speak and act with reference to the will of their parents? Once out of their sight, and their children are released from the presence of that which alone they have been accustomed to consider any restraint; and, conse-quently, they easily yield to temptation, give loose to their reckless passions, only taking care that nothing comes to the knowledge of their parents. From God they cannot conceal a thought, a word nor an act, and only a conof them did any injury. Many stones had been hem to any will, but the will of God.

the Divine Will the only law of life, and in pro-portion as they yield obedience to that Will, will be their affection, gratitude and respect at the mob, by which act a MAN was killed, their children to the guidance of their own final Judge. Was not that young man murdered? wills, or who attempt to subject them to the At whose hands will God require his blood? their grey hairs brought down to the grave with sorrow. Ungrateful and vicious children, and sorrowing and broken-hearted parents, are genthe parents or children preside; but affection- and consign that soul to the murderous moboate, virtuous, and happy children, and honored crat's eternity? and joyful parents, in families over which the

to me, that parents should make it the sole object of family government to establish the auany other being, leads to degradation and athe-ism, and tends to make them abject slaves. In proportion as we are taken out from under the dominion of God and are taken out from under the human will, whether of our own or another's, No-it was probably any thing else, rather than we are slaves; but in proportion as we are re-

re repudiated with horror by the N. Y. Obprofessedly religious papers. I fear these, and please men rather than God, and seek, and brothers, in an adjoining room, have three othformity to him, and to make man the abject no safety for me, and no defence in this This is the great question to be settled—Who was no protection for him in the laws, or in pubshall rule over us? God or man? And by what lie sentiment, he might take the sword, and deof truth ?

H. C. WRIGHT. Newburyport, Nov. 16, 1837.

RECOMPENSE TO NO MAN EVIL FOR EVIL.

DEAR BROTHER: court of heaven, I believe the religious and po- concerned in the death of either. itical press of this nation, and for the most part, against Abolitionists, where they have spoken shake this nation like an earthquake. utrugeous, they go about the streets saying in vide weapons of death, or to fight,

that brother Lovejoy is gone; for though you, amine the foundation of their faith, and prove all my brother, and all of us, fall victims to the things, and hold fast only the good. spirit of murder now pervading the American church and republic, God lives—Truth lives—ed, and is now stalking through this land. Conscience lives-and they will live, till War, will not be put down, till its appetite for blood

our principles, words and actions are to be tried | dom of Christ be established over the earth. in the final judgment. When we appear before the court of heaven to render in our account for the deeds done in the body, the question will not be, whether our actions correspond
with this or that human will, but whether they
will when the solution of the deeds to render in our account for the deeds done in the body, the question will not be, whether our actions correspond
with this or that human will, but whether they

will when the dear through the cartin. The solution was action in direct. are in accordance with the Divine Will. When I believe our dear brother was acting in direct children come to be responsible to God, they should be trained to bring all things to the test Divine Master, when he was cut down by his should be trained to bring all things to the test of his will. If there be a time when parents murderers. The account says—'They (the are responsible for the thoughts, words and actions of children, then it may be that they have a right to demand that they shall think, speak and the state of the service of the and act as they will; but those whose charac-Mayor at any moment.' These assured the mob and act as they will; but those whose charac- Mayor at any mement. These assured the mob ters are to be tested by the Will of God, should that they should defend the press at the risk and act always and only with reference to that Will. sacrifice of their lives. Those inside then dis-3. The Divine Will is the only infallible posed of themselves at the different doors and windows, prepared to defend it to the last.' Was all this preparation of 50 armed men with deadly weapons, and this threat of violence to when they are right; for they have an uncertain and fallible standard. Right is right, because it accords with the Divine Will; and wrong is wrong, because opposed to it.

4. God is omnipotent and omniscient. Children with a control of the contro dren, trained to act with sole reference to the that made such a war-like, death-threatening Divine will, have an ever present and all-see-ing monitor and guide. When out of sight of way to overcome evil with good, and conquer

those have, whose children have been trained Christ, that says, 'bless them that curse you, do 'A gun was fired into the window from the mob.

sideration of his presence and inspection can thrown by the mob into the windows, and two secure them against the many allurements to guns fired, but up to this time none in the sin which beset the path of childhood and youth. house had been injured.' Now says the writer, No parents, who have a proper regard for the 'At this juncture, one of the party within, welfare of their children, will wish to subject with the CONSENT and by the ADVICE of the rest, levelled his gun upon the mob. One man fell 5. The best and only way to train children to honor their parents is to teach them to make about half an hour. Brother Lovejoy, it seems, for their parents. Those parents who leave and his soul ushered into the presence of his will of any created being, must expect to have At the hands of all, by whose 'consent and aderally found in families over which the wills of long-suffering, fire that gun, and aim that ball,

But it may be said, the gun was fired in self-Lord reigns, and in which his will, and his alone, defence. Defence against what? The injusis done as it is done in heaven. These and other considerations make it clear sion, not resistance, to mobs. Christ makes no thority and empire of God over the minds of mission to injury, even to death, rather than do children. To subject them to the dominion of an injury to a fellow-man. Surely, it was not minion of God, and put under the control of and outrage, that counselled to fire at the mob. leased from the dominion of men, and come mob, except to break the windows. The mob under the control of the Divine Will, we are had intended, and threatened, and endeavored free. The more perfect and absolute our sub- injury to the persons of Mr. Lovejoy and others, mission, the more entirely we live, and move, but had yet done none. The defenders of the and have our being in God—the more free and press fired on the mob, because the mob intendunfettered our souls. When it shall be our ed to injure them. They killed one of the mob, ment and drink to do the will of God, then shall not because the mob had killed one of them, we be perfectly free, but because they intended to do y. Hay they government is to be attained, and other matters connected with this subject, I shall consid-successful attempt to kill them? I have indeed hereafter.

Now, my brother, these are sentiments which I have not so learned Christ.

I do not suppose brother Lovejoy, or his erver and N. Y. Evangelist, by the Vermont friends, thought he was violating the will of the bronicle, the N. H. Observer, the Portland Lord. He probably thought he was acting in Mirror, the Essex North Register, and other perfect accordance withduty, in providing arms and armed men for the defence of his press. most of the religious and political papers of our For, he says in the letter above alluded tocountry, take more delight in doing the will of perhaps the last he ever wrote—'A loaded musmen than the will of God. They speak to ket is standing at my bedside, while my two each their readers to seek, the glory that comes ers, together with pistols, cartridges, &c. I from men, rather than the honor that cometh have had inexpressible reluctance to resort to from God. Their influence is to repress the this method of defence. But dear-bought exongings of the soul after God, and entire con- perience has taught me, that there is at present slave of man, rather than to elevate him to a either in the laws or the protecting aegis of sweet and holy communion with his Creator, public sentiment.' He thought, since there means is the dominion of one or the other to be fend himself. He took the sword, and has perestablished? by brute force, or by the potency ished by the sword, and one other with him. O, that he had put his trust in the Lord, and not in the sword-that he had stood calm, resolved, self-possessed in the majesty of love and forgiveness !-that he had possessed the sublime and holy spirit of submission to wrong, even unto death! What a noble spectacle to men and angels! What an example to the down-trodden I have this moment received notice of our and long-enduring slave, in whose behalf he has dear brother Lovejoy's death, in Alton, and of draed and suffered so much! I believe he and the manner of it. My soul is bowed to the dust his friends sinned in putting themselves under in bitter anguish, not so much that one of our the protection of the sword, and in arming themnumber has fallen in our holy cause, but that selves with deadly weapons in self-defence; and he fell as he did. I do indeed lament that a that in so doing, they forfeited the protection of champion of the slave has fallen a victim to his God. He might have been slain, had he done steadfastness. All who were aiding and abetting otherwise; but then, in death he and the holy in his death must stand before God as murderers: the mark of Cain, the first murderer, is would have triumphed. Now Abolitionism, so upon them—they have imbrued their hands in a far as that tragedy was connected with it, is brother's blood; and the blood of brother Love- stained with blood. So far as Mr. Lovejoy and joy will be required, by God, at the hands of his friends were acting in defence of our prinall who directly or indirectly encouraged the ciples and measures, so far our cause is pollumob that slew him, and at the hands of those ted with blood, -so far has blood been shed in editors, ministers, churches, statesmen, and its defence; and the fact that it was shed in selfcitizens, who, by their silence, or otherwise, defence is no comfort to me. I believe brother, Dear brother, you and others may think that

have contributed to let loose the spirit of violence Love joy and the mobocrat were both murdered and bloodshed against the Abolitionists. In the and God will require blood at the hands of all the pulpit, will be found to have been on the such a notice as the above of the Alton tragedy, side of Lynch law and mob violence, in the great that has ended in the murder of two of our fel moral contest of the past five years; for, as a low-men, is not called for-at least at the pres general thing, they have spoken ten times ent time. But the death of brother Lovejoy will once against those who have sought to crush be known and talked of in every hamlet, in ev them by violence. Brother Lovejoy says, in ery domestic and social circle. Wherever this letter published in the Liberator of Nov. 10, tragedy is known and spoken of, the question giving an account of his being mobbed in St. will be asked- Did he and his friends do right Charles and in Alton, 'the pulpit with one ex-ception is dumb. Most of our leading men, Is it ever right to arm and fight in self-defence?' whether of Church or State, lay the blame all on Those Abolitionists, who believe that men' as me. So far from calling the acts of the med individuals or in society, have no right to prohearing of every body- MR. LOVEJOY HAS NO property, liberty or life, are solemnly bound, as ONE TO THANK BUT HIMSELF. Such has been they love the slave and slaveholder -as they dehe course, to a great extent, of the mini ters sire to see the cause of Truth and Humanity and editors of this nation, respecting the mobs triumph glariously, to speak out fully, and let of the last few years. They have blamed the their views be known. And those Abolitionable far more than those who sought their blood. Witness the Boston papers—especially the liberty and life, (as I am gricced to find that many do,) are bound, as they would not see I said the great cause of my grief is not their country deluged in a sea of blood, to exspirit of bloodshed and murder is arous

Slavery, and all sin be done away, and the king- is fully satiated. To the Peace-men of this na-

THE REAL INSTIGATORS OF THE AL TON RIOT AND MURDER!!

From the Alton Telegraph of Nov. 8. PUBLIC MEETING.

At a large and respectable meeting of the citizens of the City of Alton, held at the counting-toom of Messrs. John Hogan & Co. on Thursday afternoon, Nov. 2, 1837, SAMUEL G. BAILEY, Esq. was called to the Chair, and WILLIAM F. D'WULF

Mr. Hogan then announced the object of the meeting to be, to take into consideration the present excited state of public sentiment in this city, growing out of the discussion of the abolition questions of the abolition questions of the state of public sentiment.

ces of the spirit of God; and that these means, apces of the spirit of God; and that these against propriately used, furnish an ample defence against harmony and quiet.

all ultimate prevalence of false principles and un
6th. Resolved, That we would not be understood.

amph of truth the return of peace is sure; but that going resolutions. all attempts to check or prohibit discussion, will cause a daily increase of excitement, until such explanation of the views taken by the checks or prohibitions are removed.

8. Resolved, That these principles demand the projection of the Editor and of the press of the M-

on Observer, on grounds of principle solely, and altogether disconnected with approbation of his entiments, personal character, or course as Editor the paper.
9. Resolved, That on these grounds alone, and

rrespective of all political, moral, or religious dif-erences, but solely as American citizens, from a ty, to the weilare of our country, to the subject; and contendand honor of our city, to our own dearest rights and
privileges, and these of our children, we will protect the press, the property and the Editor of the
alternative of the subject; and contendded that it was the duty of Mr. Lovejoy, as a Christian and patriot, to abstain from the exercise of
some of his abstract rights under existing circumthe course of his remarks, the former constituted civil authorities, he being responsible for the abuse of this liberty only to the laws of the

be laid on the table. At the suggestion of Mr. Hogan and Col. Botkin, this motion was subsequently withdrawn by the mover; when Mr. Hogan moved

which was agreed to:

the interim between the adjournment and reassem-bling hereof, if any infraction of the peace be at-go on—there then being no excitement in the tempted by any party or set of men in this commu-nity, we will aid to the utmost of our power in the

Mr. Linder offered the following resolution, which was unanimously agreed to without debate:-Resolved. That this meeting shall be composed xclusively of the citizens of Madison county; and hat it is requested that none others shall vote or ake part in the discussion of any subject that may ed for their consideration; but all person

n attendance, other than citizens, will consider iemselves as welcome spectators. The Hon. Cyrus Edwards, from the committee appointed at the previous meeting, then made the following report; which was read:

The committee appointed to take under consideration certain resolutions submitted at our last niceting, beg leave to report: that they have given to those resolutions a deliberate and candid exam-ination, and are constrained to say that, however they may approve their general spirit, they do not consider them, as a whole, suited to the exigency which has called together the citizens of Alton. It notorious, that fearful excitements have grown out of collisions of sentiment between two great nave led to excesses on both sides deeply to be de-plored. Too much of crimination and recrimina-tion have been indulged. On the one hand, the ani-abolitionists have been charged with a heartless cruelty, a reckless disregard of the rights of man, and an insidious design, under deceptive pretexts, to perpetuate the foul stain of slavery. They have been leaded with many and most opprobrious eni. some time past prevailed with the people of the city thets, such as pirates, manstealers, &c. &c. On of Alton, in relation to the publication of the doctrine thets, such as pirates, manstealers, &c. &c. On of Alton, in relation to the publication of the doctrine of the other hand, the abolitionists have been too indiscriminately denounced as violent disturbers of the good order of society, wilfully incendiary and disorganizing in their spirit, wickedly prompting service insorrections, and traitorously encouraging infractions of the constitution, tend up to disunion, violence and bloodshed. These uncharitable impact that whilst we decidedly disapprove to the doctrines, as put forth by the said Lovejoy, as subrevisive of the great principles of our union, and display the spirit of the doctrine of the do sis, demanding of every good citizen the exertion of and of the prosperity of our young and growing his utmost influence to arrest all acts of violence, city, we at the same time as decidedly disapprove and to restore harmony to our once peaceful and of all unlawful violence. of all unlawful violence.

The question on agreeing to the report of the committee was then called for; and, on motion of Mr. Hogan, the resolutions being taken up separately, were severally disposed of as follows: Resolutions 1, 2, and 4, were agreed to unanimously; and resolutions of conflicting claims, can compose the elements of discord, and restore quiet to this agitated community. They are, therefore, forced to

tion, and to the Abolitionists, the question of non-resistance, of non-appeal to arms and bloodshed for protection, is yet to be a practical question. My soul is filled with sorrow when I hear an Abolitionist, the professed friend of the slave, maintaining the right to fight and butcher men in defence of liberty or life. Speak that word, preach that doctrine, to our enslaved and oppressed brothren in our midst, and what would follow? Every Abolitionist, if he loves the slave, if he loves the slaveholder, if he loves the cause of justice and universal liberty, will plant his feet on the firm, lofty, everlasting Rock of non-resistance to evil, or physical violence—Now is the time to do it, ere the tempest of war burst upon us. 'In peace, prepare for war.' How By beating up and burning every weapon of death—every sword, and gun, and spear; and by girdic go not the whole armor of God, and arming ourselves with the mind of Christ. Let us thus arm ourselves in self-defence, and the cause of liberty is safe, our country is safe—for 'God is with us, and who can be against us?'

Newburgport, Nov 23.

The peace of the professed friend of the slave, and which promises a continuance to our posterity, of the blessed fruits of peace, propagrily and union. Whilst, therefore, we fully and freely speak, write and print on any subject, being responsible for the abuse of that liberty; that the abuse of this right is the only legal ground for restraining its use; that the question of abuse must be decided and opinions of thoughts and opinions is one of the invaluable of the right is the only legal ground for restraining its use; that the question of abuse must be decided and opinions with us, and who can be against us?'

H. C. Wright.

Newburgport, Nov 23.

Whereas it is of the utmost importance that peace, barries of the utmost importance that peace, ba tion, and to the Abolitionists, the question of non-regard the resolutions under consideration as fall-

my prosmble and resolutions:

Whereas it is of the utmost importance that peace, harmony, order, and a due regard to law, should be restored to our distracted community; and whereas, in all cases of conflicting opinions about rights and privileges, each party should yield something in the spirit and form of compromise: Therefore,

1st. Resolved, That a strong confidence is entertained that our citizens will abstain from all undue

excitements, discountenance every act of violence to person or property, and cherish a sacred regard for the great principles contained in our Bill of

Rights.

2d Resolved, That it is apparent to all good citizens, that the exigencies of the place require a course of moderation in relation to the discussion of principles in themselves deemed right, and of the highest importance; and that it is no less a dictate of duty than expediency, to adopt such a course in the

The was followed by the Rev. Edward Beecher, of Jacksonville, who stated that the proposal of such a meeting had originated from Mr. Hogan, and that it had been deemed advisable by him and by Mr. Gilaan, that the following resolutions should be laid before the meeting for their consideration.

1. Resolved. The adopt such a course in the same of the community, in relation to the establishment of a religious newspaper, such a course would, at a suitable time, and under the influence of judicious proprietors and editors, contribute to the cause of religional depositions.

1. Resolved, That the free communication of thoughts and opinions is one of the invaluable rights of man; and that every citizen may freely speak, write and print on any subject, being responsible for the abuse of that liberty.

2. Resolved, That the abuse of this right is the only legal ground for restraining its use.

3. Resolved, That the question of abuse must be decided solely by a regular civil court, and in accordance with the law; and not by an irresponsible coordance with the law; and not by an irresponsible resulting and another community, be it relinquish his interest and connection with that parell more relinquish his interest and connection with that parell more relinquish his interest and connection with that parell more relinquish his interest and connection with that parell more relinquish his interest and connection with that parell more relinquish his interest and connection with that parell more relinquish his interest and connection with that parell more relinquish his interest and connection with that parell more relinquish his interest and connection with that parell more relinquish his interest and connection with that parell more relinquish his interest and connection with that parell more relinquish his interest and connection with that parell more relinquish his interest and connection with that parell more relinquish his interest and connection with that parell more relinquish his interest and connection with that parell more relinquish his interest and connection with that parell more relinquish his interest and connection with that parell more relinquish his interest and connection with that parell more relinquish his interest and connection with the re

and unorganized portion of the community, be it great or small.

4. Resolved, For restraining what the law will not reach, we are to depend solely on argument and moral means, aided by the controlling influenap-the friends of the place, and indicate on the part of ap-the friends of the Observer, a disposition to do all dist in their power to restore the city to its accustomed

healthy excitement.

5. Resolved, That where discussion is free and unrestrained, and proper means are used, the triumph of the truth is certain; and that with the tri
Milon Observer, by any thing contained in the fore-

Mr. Linder then took the floor, in support and cause a daily increase of extending the committee, and arged the adoption of the resolutions reported and arged the adoption of the resolutions reported by them with much carnestness. When he closed by them with much carnestness. When he closed he remarks, Winthrop S. Gilman, Esq. one of the committee, handed the following protest against committee, handed the following protest against on the resolutions reported by them with much carnestness. When he closed he committee, handed the following protest against two processes as in no other cases will any effort to the resolutions reported by them with much carnestness. 7. Resolved, That we are more especially caned to maintain them in case of unpopular sentiments which he desired should be made a part of the record of the meeting.

W. S. GILMAN, from the committee, protested which he desired should be made a part of the record of the meeting.

against so much of the report as is contained in the resolutions; alleging it as his opinion, that the rigid enforcement of the law would prove the only sure protection of the rights of citizens, and the The Rev. E. P. Lovejoy, Editor of the Observer, here addressed the meeting at some length, in a speech declaratory of his right, under the constitution of me determination to stand on this right, and a-

pleases, in obedience to the supreme laws of the stances. In the course of his remarks, the former and, and under the guidance and direction of the referred to the pleage said to have been publicly given by the latter, when he first came to Alton for the abuse of this liberty only to the laws of the land.

The meeting was then addressed at some length by Mr. Linder, in opposition to the resolutions; after which Mr. Hayden moved that the resolutions after which Mr. Hayden moved that the resolutions are the laid on the table.

At the suggestion of Mr. Hayden moved the transfer of the laid on the table. tend doing so

The Rev. F. W. Graves then rose in explana-tion; and asked Mr. Hogan whether Mr. Lovejoy that the resolutions be referred to a committee, with did not, at the time referred to, distinctly state that instructions to report at an adjourned meeting.— he yielded none of his rights, to discuss any subject that said committee should consist of seven gentle-men, to be nominated by the Chair, the Hon. Cy-res Edwards, and Messrs. John Hogan, Stephen Griggs, U. F. Linder, H. G. Van Warn, Stephen Griggs, U. F. Linder, H. G. Van Wagenen, Thos. G. Hawley, and Winthrop S. Gilman, were appointed.

Mr. Linder then offered the following resolution. Mr. Linder then offered the following resolution; known this alteration in his sentiments, and asked Resolved, unanimously, by this meeting, That in the subject. That, under the circumstances of the interim between the adjournment and reassement case, it was deemed most proper to let the paper he mind. Mr. G. next alluded to the presen The meeting then adjourned to meet at the communications from all parts of the country, and over from Kentucky, Missouri, and Mississippi, and

Friday, Nov. 3—2 o'clock P. M.

The citizens met, pursuant to adjournment; and in emeting being called to order by the Chairman, it. Linder offered the following resolution which be dictated to by foreigners, who cared nothing but for the gratification of their own inclinations, and the establishment of certain abstract principles, which no one, as a general thing, ever thought of questioning. He concluded his remarks by offer-ing the following resolution. Resolved, That the discussion of the doctrines

of immediate abolitionism, as they have been dis-cussed in the columns of the Alton Observer, would be destructive of the peace and harmony of the citizens of Alton, and that, therefore, we cannot re-commend the re-establishment of that paper, or any other of a similar character, and conducted with a

The resolution having been read, Mr. Edwards rose, and expressed the hope that its adoption would not be pressed at this moment. He dwelt with great carnestness and effect an the importance of calmness in our deliberations; and trusted that the present meeting would be productive of good to the community. The resolution was then laid on the table

Judge Hawley then made a few very eloquent and appropriate remarks, on the subject for which this meeting had been called; and concluded by offering the following preamble and resolution, which were read, and laid on the table for the pres-Whereas, great and general excitement has for

Mr. Krum then offered the following resolute

Mr. Krum then offered the following resolution, which was also agreed to.

Resolved, That as citizens of Alton, and to friends of order, peace and constitutional law, are greet that persons and editors from abroad in seen proper to interest themselves so conspicuous the diagnossion and agilation of a

ien proper to interest themselves so conspic f in the discussion and agitation of a quest chich our city is made the principal theatre. The meeting then adjourned, sine die,
SAM'L. G. BAILEY, Chairme W. F. D'WOLF, Secretary.

VOICE OF THE PRESE

HORRID OUTRAGE !- LOVEJOY MUR. DERED !!!

Sons of the Patriots - of Revolutionary tire, Sops of the Patrion—or Revolutionary times weep and mourn, for your desolution has come. The right of the reople to petition has been dead to them by those who were chosen to power by o them by those who were crossed to power spine acopte themselves—the liberty of speech is alone acopte themselves—the liberty of speech is alone acopte themselves—the liberty of speech is alone acopted in one half of this Union, and frequently and no site of the mobs in the other. Your board lently assailed by mobs in the other. Your board liberty of the press has been crushed in that we of the Union called free. The meek, the branch noble-souled LOVEJOY HAS BEEN IMBOL. TED—basely murdered. He fell a marty in the cause of liberty—He died at his post, nobity a fending the rights of the citizens, the cause of his Pulcher et decorum est pro patria mari!

His blood cries to you from the ground—'Sau of liberty, scorn to be slaves.' Rouse up, such your rights, and maintain them at all bararia.—What! has it come to this, that the most mid the most inoffensive conductor of a public press, its ttempt to utter sentiments unpalatable to attempt to utter sentiments unparations to them-jority, is to have his press destroyed again and again? Is he to be persecuted from city edi-to be hunted like a wild beast—to be followed-mobbed, with his sick wife and helpless childrenfired upon by armed ruffians—have the building is which he is lodged, set fire to, and himself to dead? Yes, all this and much more has been don

And where is the protection of the law? It sleen.

This is the spirit of slavery, poisoning the im rounding atmosphere. Where are our liberten, and what are they worth? They are gone; and unless speechly recovered, gone forever.

Who was Elijah P. Lovejoy, and what was in character? He was called, like every other single

forward, reasonable, peaceable anti fanatic.' He was a mild, amiable, pious and de voted young Presbyterina clergyman, abut 3 years of age. A few years since he laught shed in St. Louis, (Mo.) As he became known, he ke came leved, respected and admired for his virus.

A number of charitable and benevolent person
convinced of his talents, piety and worth, volume ly assisted him in defraying the expenses of an el ward editor of a religious paper, and seeing around him the evils of slavery, devoted a part his paper in exposing its evil tendency. The po-voked the malice of those interested in the cul-He was threatened with loss of life, if he did no desist. His press was destroyed, and he was dues by violence out of the State of Missouri to Aha (III.) The evil genius of slavery there followed him and persecuted him unto death. Had he, ad other generous souls like him, fled before the min at every attack, our liberties had long since ber

extinct.

He could not have died in a better cause. He memory shall be embalmed in the breast of ever patriot and philanthropist. His name shall be a martyr in the cause of freedom. Blessed are to dead, who die in the Lord, for they rest from the labors, and their works do follow them.-In

From the Emancipator Thoughts crowd upon us, as we reflect a hese transactions. The mob at St. Louis, burning of the negro man alive, Judge Lavis charge, the removal to a State called free, their terference of the Missourians to create disturbant the tripple destruction of the press, brother Lo the St. Louis Republican, the formation of a Co nization Society, which is trumpeted forthbut official organ as the 'fruit of the excitement' fraudulent defeat of the Convention, the meetings to denounce abolition, the speech of meetings to denounce abolition, the speech of the city authorities, the arming of meb, the night scene, the arson, the fing, massacre, the dead quiet succeeding the oma inaction and silence about punishment; 'Orderigns in Warsaw'—A horrid history. Let the contemplate it, who have laid themselves out in years to distort the principles, misinterpret their grage, malign the characters, and misrepresent history. Let those biccts of abolitionists, and to hold us up to vi as enemies of the public good; let them see the work. Let those who are 'as much Anti-Slaver men as we are,' but who have done nothing check the monater's overbearing career, let the now reflect. Let inactive, and niggardly, and over have been prevented long ago, by such a gener array and union of the wise and good in States, as would have cowed the spirit of motorncy to the earth.

As abolitionists, who have borne somewhat As abolitionists, who have borne somewhat of the heat and burden of the day, we pause by the grave of our departed brother and exclaim—8s soon! It is not yet six months since he has aveed himself one of us. How rapidly he has does his work. And his reward has come! The last a first! Well. Be it so. The Lord knoweth the that are his. On the fresh earth of this monume sepulchre, we will take a new departure. SEVENTH OF NOVEMBER is henceforth marked day in the calendar. It shall bear same relation to the cause of liberty now, the 5th of March, 1770, bore to the struggle fathers. It shall warn us that we are not o that even our life is pledged to the cause, that whit we do must be done quickly, that we know as what awaits us, that we have begun a work white IS TO BE DONE, let come what will.

That the God of the oppressed will overrale the bullition of human wrath for his own praise, at for the great advancement of our cause, we cannot doubt. An editor in one of the staveholding States has already warned these over zealous supported of the system, that they are sowing dragons tech that every drop of Lovejoy's blood will start up full grown abolitionist.—We trust it will have the effect to satisfy every body in the free States, that there are only two sides in this conflict; Liberty or Slavery—liberty for all, or slavery for all. what is more, may it lead them to hat there ought to be no neutrals, can be none, THERE ARE KONE, THERE HAVE BEEN NONE. 'He that is not with us I'm against us.'- Let all men, then, now take their P sition, intelligently, deliberately, decidedly, where they wish to stand, where they mean to live, where they would choose to die. The lines are drawing and it is soon to be seen, who are opposed to distry, and who are, on the whole, in favor of its continuous control of the control of the

Our departed brother was a native of Maine, of one of the colleges, practised law At this time he was an infidel. Being converted to Christianity under the labors of Dr. Neison, is conferred not with flesh and blood, but device bimself to the work of the ministry. By comment to was selected as the proper person be conduct a religious owner at St. Louis. His benefit conduct a religious paper at St. Louis. His bener-olent spirit, his knowledge of mankind, his decision and firmness, his noble self-devotion to truth and righteousness, his untiring assiduity, his iron frame and lion heart, controlled by Christian love and zen for the glory of God, marked him out as the centre Our country, our cause, the Church of Christ, mourn the loss of such a man. Few such have we to lose. But our loss is his gain. Also, that this should be his appropriate epitaph:-

A MARTYR TO THE PURY OF A FREE PEOPLE, MURDERING SLAVERY.

As tragically and lamentably as the affair terminated, it is one of perhaps more importance to the abolition cause, than any other that has ever transpired; and one such event will do more for its advancement and success than all the papers and pamphlets that have ever been issued, all the meet-ings that have been held, all the speeches that have been delivered, and all the appeals that have been made to the liberality, humanity and sympathy of mankind.

DARIBLE We give be most melanch iolence, white cord. The R for his perses as at last falls has at last fail.

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the om y. Let those elves out for BLOODSHED!!

We give below, the particulars of one of the most melancholy and deplorable acts of popular release, which it has ever been our duty to revolence, which it has ever been our duty to record. The Rev. Elijah P. Lovejoy, well known for his perseverance in the cause of the slave, for his perseverance in the cause of the slave, for his perseverance in the cause of the slave, for his at last fallen a markyr to abolitionism.

This autrage, upon the liberty of the Press, and the right of free discussion, will create a feeling in the country, totally the reverse of that intended by the country, totally the reverse of that intended by the country, totally the reverse of that intended by the country and tendency of such lawless acts of the hatter and tendency of such lawless acts of tradence. Whatever objections may be urged realisted the peculiar destricts advocated by Mr. Lagudieve, it has never been contended that he was ever guilty of publishing, or advocating any time unlawfull—much less any thing for which he would be driven from city to city, his property desorbed. thing unlawful — much less any thing for which he should be driven from city to city, his property detried, and himself, finally seized and incaprate is conducted, by a lawless and infariated mob! — Bellem Patriot.

DISGRACEFUL RIOT.

DISGRACEFUL RIOT.
The little town of Alton is determined to fill up be measure of its disgrace. A miscrably imbecile adcowardly subservicincy to the southern intersets has stained its character with 'gouts of blood,' such will forever 'incarnadine' their escutcheon and their name will be a hissing and reproach, has three times before, we believe, signalized its mardice, by riotous resistance to free discussion such the last act was to disclose the bloody extra of the last act was to disclose the bloody catas-

but to the control of ges for trade have a decided drawback in its con-fined and straitened landing. It has the vanity to think it can rival St Louis, counting on its vicinity on the junction of the 'great rivers,' albeit above, and its being the very highest town where the large New Orleans boats can go. Hence it has been the seat of the wildest imaginable speculations, and they have not yet waked up from the delusion. they have not yet waxed up from the delusion.
Everyhady else knows that the position of St Louis,
with the best landing in the world, has a thousand desatages which they can never create or pretend

This folly of theirs induces them to make these This folly of theirs induces them to make these disgraceful displays of their zeal for southern interests. It is to gratify the slaveholders of Louisville Natchez, Vicksburg (of lynching memory) and New Orleans, and invite their trade, they have stated their soil with innocent blood. Out upon such meanness of spirit! The cowardice exceeds, if possible, the wickedness of the dead—Langle possible, the wickedness of the deed .- Lowell

What American, who deserves to be called an American, can read the account of the Alton massa cre, without having his cheek mantled with the the without having his clear manner without feeling that his country has been stained with an infamy that centuries of repentance cannot efface. What! the lives of American citizens sacrificed in defence of the freedom of the press—American blood spilt in defence of a constitutional right; and the freedom of speech of a constitutional right; and the freedom of special and the press abolished, because it would advocate the self evident truths proclaimed in the immortal (metal we fear) declaration of American independence! And why is all this? It is but a manifestation of the spirit of the age; it is the sacrifice of ery thing to the love of money and the love of

Alton is a very considerable town in the State of Elinois, situated on the banks of the Mississippi river, a short distance above St. Louis, and on the estern banks of the river. Its intercourse is to a great extent with the slaveholding portions of the country, and the transaction referred to was only peace offering to the petty tyrants of the South a peace onering to the petty tyrants of the South who make merchandise of human beings. It was prompted by the spirit of gain,—laid upon the altar of mammon—an earnest of good will to enable them to carry on a profitable traffic with the men stealers. Thus is the love of money and power constantly trenching upon personal rights, and if not resisted, will trample them in the dust. He who attempts to circumscribe a freeman's rights, or to interfere with the exercise of them, should be marked as a tyrant, a usurper, a fee to civil liberty. The rubicon of personal or political rights should never be invaded, for when once passed, the whole field is taken, and even life has no security. The Anti-Slavery Society had voted to re-establish the Alton Observer. The citizens of Alton held a meeting to protest against it. This meeting was followed by the mob above mentioned, precisely in the same manner that the mobs followed the Anti-abelition meetings of Boston, New York, and other places in the eastern states. These meetings of citizens invaded personal and political rights
—they denounced men for doing what they had a
zight to do—the mobs did but little more. The
citizens' meetings were therefore responsible for
the doings of the mobs—they were the legislatures
that enected the laws which the mobs only executthat enacted the laws which the mobs only executed. Till personal and political rights are more
generally respected as sacred and inviolate, there
can be no safety, and he who will not resist every
altempt at encroschment upon them is fit only to be
a slave. Such only will catch no inspiration from
the blood of these marters, shed in the holy cause
of civil liberty.—Fall River Patriot

The Editor of the Providence Republican is of opinion that if 'Mr. Lovejoy had confined him-to his proper calling, preaching the gospel, e would have been no riot and loss of life.' there would have been no riot and loss of life.'—
The time may come when some generous press
may make the same comment on the murder of the
eliter of the Providence Republican, who used to
be a clergyman. He is guilty of the 'great impropriety' of 'tempting the popular fury' by printlog a democratic paper in a city where such papers
are extremely offensive to the majority. The
whigs are four to one in Providence, and on the
principle the Republican applies to Mr. Lovejoy,
its editor is bound to shut up his office instantly,
lest he should 'tempt the popular fury!' and be
murdered for defending his rights. Is he ready to
abandon his office the moment a whig mob surabanden his office the moment a whig mob sur-rounds it? We should be glad to know what the nstitution was made for, if not to protect the mi-ities? Majorities can always protect themselves. hierty of the press confined to publishing none it doctrines approved by the majority, is no liberty all. If the democracy are going into a minority, least let us every with us the liberty of the press.

Boston Daily Advocate.

We can scarcely entertain a hope that the news is incorrect—but for a confirmation of that hope, we would exchange the great triumph of political principle so recently achieved, were it not that we principle so recently achieved, were it not that we look upon this great triumph as an event which, in its cense quences, will have a tendency to repress the sprit of insubordination that aprang up in the land with the administration of the late President. So long as we have relers who set themselves above the laws, we may expect bad citizens will do the same. But the guilt of the violater of the law government is more tolerable than the savage fury of a mob—the perversion of law harmless in comof a mob-the perversion of law harmless in com-parison with the domination of a spirit which sets all law at defiance.—N. Y. Commercial Advertiser.

The blood of martyrdom has begun to flow. The And tood of marlyrdom has begun to Now. In the first victim to the fierce and murderous spirit of American slavery has failen! The first vacrifice to the god of American oppression has been offered by the mails of Monday evening, we learn that ELIMAR P. LOVEJOV has unshrinkingly died at his post, a martyr to the liberty of the press, the lights of conscience, and the freedom of the human has of conscience, and the freedom of the human and the freedom of the human soil. He has bone well. We rejoice that he was fitthful unto death, that he yielded not one tittle of his high principles to the ferocious demands of slavery, but lay down in the warm blood of his integrity, in firm obedience to truth and righteousness.

hess.

The whole domain of slavery shall quake for this.

It will rue this fierce and dark deed as the seal of its own swift and utter destruction. The blood of Eigal P. Lovejoy wil cry out from the ground in a vace that shall stir the forests and prairies of the rast West into a living army of abolitionists. It will rouse up every village and town, and pierce the solitary huts of the wilderness, and there will never be silence or apathy again till the last chain is unitary buts of the wilderness, and there will newtr be silence or apathy again till the last chain is
broken, and the jubilee of universal freedom is
should over all the savannahs of the south and
through the vallies of the west, and thundered back
by the free waves of the Pacific. It will waken
such a spirit in the west as the abduction of Mor-

gan wakened in New-York. Such an outrage will kindle an indignation in the community which can not be subdued nor withstood. We repeat, the whole domain of slavery shall quake for it.—Her-ald of Freedom.

The account given below is most deeply afflicting to every friend of his country, and of homanity.—
The iestances of lawless violence, which, during two or three years past, we have been called upon to record, were such as to stain the American character, and to give cause for mourning and fear.—
But no event has transpired so disastrous in its na-

A New England Mothera. When the mother of the Rev. Mr. Lovejoy, who was recently killed at Alton, heard of the death of her son, she exclaimed, "Tis well! I would rather that my son had fallen a martyr to his cause, than that he had proved recreant to his principles.' Spoken like a New England mother! It shows that there is some of that 'firm and unbending spirit,' which gave freedom to these States, still left to protect it. It matters little with us whether Mr. Lovejoy was right or wrong in his abstract notions. On mere speculative questions, there will always be a diversity of sentiment. It is sufficient for us that he died in defence of his own rights, and of the press. If ever it shall be our own lot to 'shuffle off this mortsl coil' by violent means—which may fate for-Resolved, That while we mourn for our departicular to shuffle off this mortel coil' by violent means—which may fate for-fend—we hope it may be in defence of this same liberty. We have been connected with the press too long not to know its value; and we hope never too long not to know its value; and we hope never too make any compromise with the mob spirit that would put it down—Resolved. to make any compromise with the mob spirit that would put it down.—Boston Times.

We are bound in common justice to say that the not is one of the most atrocious and wicked that has ever occurred in this country. Every one of the men who went armed into that mob to attack the building was a principal or an accessary before the fact, in robbery and murder: for they went with the purpose previously aroused, to destroy the property of Lovejoy; and they armed themselves to kill him if he dared to resist. It may be urged, and it is doubtless true, that Lovejoy was imprudent in persisting to set up his abolition press in Alton, and twice at Alton. But this by no means changes the character of the mob, or of those who set them on. His imprudence, or fanaticism, or folly, can time. he men who went armed into that mob to on. His imprudence, or fanaticism, or folly, can afford no apology for their deliberate robbery and premeditated murder. His self-defence of person

premeditated murder. His self-defence of person and property was a lawful act, by the laws of every nation on the globe—and they were felons to murder the one and plunder the other. Arming hy an individual in defence of property or even life, from a mob, is in our view very poor policy.—But at the same time it does not diminish aught from the guilt of the robber and murderer. The transaction is a foul stain on the town where it occurred on a foul stain on the town where it occurred, on the state and on the country. It will be so viewed by reasonable men generally, in this country—and universally so in all other countries wherever it is oticed .- Purtsmouth Journal.

Our liberties are as smoke, if such foul murder, our constitution is as a farce, and we shall become the pitiable and despised laughing-stock of the whole world, if such desperate acts of bloody tyranny find the support of Am ricans .- National

We are pained to see any journal of any party extenuating the guilt of this murder. The National Intelligencer, while it cannot hold the rioters guiltless, remarks that 'it may be true that the

It is a melancholy consideration that the progress of disregard to law, and of addiction to Lynching and violence, seems to increase with the growth of this people. At the rate we are progressing, it will not be long before it will be death to assert an opinion which happens to be unpopular.—
The worst kind of despotism is that of the mob.—
The danger to life, liberty, and property, is multiplied in proportion to the numbers of the people. It comes within any man's reach to turn the current to his purposes, and to the denol tion of his perposes, and to the denol tion of his enemies, or of those to whom he is an enemy. Republicen France, in the days of her anarchy, witnessed scenes at which Nero or Caligula might have wept.—Boston Evening Gazette.

We copy with great satisfaction, as expressive of our Register:

Messrs Editors-

trust that I can most sincerely unite with my whole heart, in deprecating the lawless, servile spirit with the blood of a Martyr to the cause of human liberty. But I most exceedingly regret, that those

Disgraceful riet at Baltimore.-The Baltimore Transcript of November 20th states, on the even-

tending parties, till they had mingled in a melee, when the formidable blud cons with which they were armed were brought into play, and even unity

From the Emaneipator. PROCEEDINGS OF THE EXECUTIVE

At a special meeting of the Executive Commit-tee of the American Anti-Slavery Society, held at the Society's rooms in the city of New York, No-vember 20, 1837, for the purpose of considering the recent fatal attack on the freedom of the religious press, at Alton, Illinois, in which the Rev. Elijah P. Lovejoy lost his life— The following premible and resolutions were adouted:

Resolved, That we recommend a similar course to our fellow citizens every where throughout the land.

'And whereas, we believe that the promotion and speedy triumph of the cause of emancipation, and the prosperity of evangelical (i. e. the orthodox) religion demand a new or-ganization,' &c.

In the terms of membership it is provided, that any persons of evangelical sentiments may be ad-mitted.

So this is to be an orthodox concern to the back bone. It is strange that these people can never unite with others in any enterprise, without having their sectarian designs uppermost in their plans, and whenever they find they cannot control and govern, they draw off and set up a party of exclusives by themselves. The history of the Temperance cause, verifies this remark in relation to their conguiltless, remarks that 'it may be true that the guiltless, remarks that 'it may be true that the abettors of the abolition press are chiefly responsible for this affray.' Then is a man who carries money in his pocket 'chiefly responsible' for the act of the robber who takes it.—N. Y. Eve. Post would it not be well for them even in this to draw off entirely from the rest of the civilized world, and

growth of this people. At the rate we are progressing, it will not be long before it will be death to assert an opinion which happens to be unpopular.

The worst kind of despotism is that of the mob.

The danger to hife, liberty, and property, is multiplied in proportion to the numbers of the people. It comes within any man's reach to turn the current to his purposes, and to the demol tion of his enemies, or of those to whom he is an enemy. Republican France, in the days of her anarchy, witnessed scenes at which Nero or Caligula might have wept.—Boston Evening Gazette.

It is one of the most atrocious murders ever committed in any civilized country. The account will be read with feelings of indignation and horror. Human Blood has at length sanctified the cause of Abolition, and it appeals to the people of the North in language which will not be unheard and cannot be misunderstood. The memory of the martyr will live, and in the strength of his name, will the cause in which he was sacrificed triumph.—Contour Preeman. of the darkest ages of paganism, contain nothing that could compare with such match'ess absurdity and despotism. The bare suspicion, the intimation We copy with great satisfaction, as expressive of our of malevolence, or the assertion prompted by reown views and feelings, the following article from the Salem venge, or may hap by pure wantonness, in this boasted land of freedom and enlightened govern-NON-RESISTANCE.

Messrs Editors—
Permit me through the columns of your paper, and, in short, all the ties of life, and the common his willingness to offer himself a successor to the murdered rights of which 'all men were born' equally posto say a few words in reference to the appailing rights of which 'all men were born' equally pos-outrage and murder at Alton.

I profess to be a 'Garrison Abolitionist,' and upon.' we cannot but repeat, can this be true!

Yes, indeed, it is too true. The marshal of the District of Columbia advertises in the Globe, that which has concocted this saturic outrage upon the liberties of the press, the rights of conscience, and stained the soil of the only true Republic on earth, liam Richardson, was committed to the prison of

world the beauty, the equality, the justice, which should imitate our friends at Alton, in like extremities, the sure and speedy result would be a terrible death to our glorious cause. Far more glorious would be the triumph, if a host of Abolitionists should be sacrificed to the Moloch of Slavery, than that the blood of one Mobite should be spilled by the hand of a disciple of Christ.

PEACE.

POLITICAL RIOTS.—They had quite a riot at Brooklyn, N. Y. lagt week on account of the refusal of the superintendent of the Fulton Ferry to permit Col. R. M. J. Inson, the Vice President, and his aute, to cross without paying toll. The friends of Col. J. were highly incensed, and burnt the superintendent in effigy. We are not aware that Col. Johnson and those who followed after him had any better right to cross toll free, than any body else.

At Norwich, Ct. while the Whigs were rejoicting on account of the New York victory, a placard or transparency was hung at the windows of the Aurora office, containing an inscription which the Whigs did not like, and they pelted the office with stones. This transaction is the more disgraceful, as the Whigs have gained so many victories of late that they can afferd to be civil and bear up under a joke.—Boston Times.

Disgraceful riot at Baltimore.—The Baltimore Transcript of November 20th states on the eventual transcriptor of the result of the result of the superior of the superior of the superior of the superior of the states on the eventual transcriptor of the color of people.

But the beauty, the eventual the centro of under the centre of our transparendant repoblic.

The Quarers.—If abolitionists could ever be amused with injustice, we should amuse ourselves with the efforts which are finded by the efforts which are finded by the efforts which are finded with injustice, we should amuse ourselves with the efforts which are made by some of our newspaper editors, to make it out that the members of the Society of Friends, the successors of Lay, Woolman and Banezet, are not entitled to ed for others .- Emancipator.

Accounts from St. Thomas state that on the 7th Accounts from St. Thomas state that on the 7th ult. a fire burst out in the Negro houses on Mr. Jarvis's catate called Thibon's. Of one hundred and ten cottages of which the village on that plantity upon the air. A general fight ensued, stones and brickbats were hurled like hail from the containing parties, till they had mingled in a melec when the formidable bludgeons with which they

BOSTON

BBIDAT, DEC. 1. MEETING IN PANBUIL HALL.

A petition, signed by one hundred of our citizens, loremost of whom is WILLIAM ELLERY CHAN-

NING, has been sent to the Mayor and Aldermen of this city, asking the use of Fancuil Hall on Monday The following promable and resolutions were actor, and to give cause for mourning and fear.—But no event has transpired so disastrous in its mature, and so portentions in its aspect, as the one related below. Whatever difference of views may exist as to the best mode of treating the subject of siavery, yet but one sent ment can, or should exist, as to the inaliciable right of every American citizen to free and frank discussion, and but one feeling as to the dreadful event which has occurred. Sad and melancholy as the circumstance is, yet making could be more calculated to advance the cause to which Mr. Lovejoy was attached, and in devotion to which he lost his life.—N. Y. Christian Intelligencer.

A New England Motriea. When the mother of the Rev. Mr. Lovejoy, who was recently killed at Alon, heard of the death of her son, she exclaimed, "The well? I would rather that my son had fallen a marryr to his cause, than that he had proved recreant to his principles.' Spoken likes a New England mother? It shows that there is some of that 'firm and unhending spirit,' which gave freedom to these States, still left to protect it. It matters little with us whether Mr. Lovejoy was right or wrong in his abstract notions. On mere speculative questions, there will always be a diverevening next, for a public meeting of those citizens of Boston and vicinity, who wish to bear a solemn and uni-

SAVE THEIR LIVES!

About on it is nation, we praise God for the noble sentiments which he avowed, and the devotedness with which he offered himself on the alter of
human rights.

Resolved, That we deem it due to the memory of
the deceased to state that he was slain, so far as we
have knowledge of the facts, whilst engaged in defending his property and his rights in a manner justified by the laws of this and of all other civilized
countries.

The fourth press for the re-establishment of the
altern Observer had arrived, and been deposited in
the warehouse of Godfrey & Gilman. There being
no military company in the place, a small band, consisting of Mr. Lovejoy, (the ed.tor.) and about a
dozen others [13] repaired to the store, well armed,
to protect the property. They were under the
countries. countries.

Resolved, That we deeply sympathize with the friends of human rights in Illinois, who have labored and suffered with the martyred Lovejoy, and ardently hope they may persevere with redoubled difference in all christian efforts to maintain the freedom of speech and the press, against the violence of American oppressors.

Resolved, That a copy of these resolutions be transmitted, by the Secretary, to Mrs. Lovejoy, together with a deep expression of our condolence with her and her bereaved little ones in this afflication. together with a deep expression of our condolence with her and her bereaved little ones in this affliction.

ANTI SLAVERY.

We perceive that our anti-slavery brethren in Massachusetts are getting divided. The old 'American Anti-Slavery Society,' does not seem to answer the purpose of certain exclusives, who do not like to have so many people of other denominations in it who hold their sectarian designs in check. They are now about forming a new Society with a Constitution which is the same as that of the American Society, with the following additions and alterations, adapted as they say, 'to our peculiar circumstances.' The following is in the preamble:

'And whereas, we believe that the promotion and speedy trimph of the cause of emancipation, and the prosperity of emangelical (i.e. the orthodox) religion demand a new orrespective for the proposition of the mobites, though it is said ho was not immediately concerned,) fell, and was conveyed to the office of Dr. Hart. He survived about two hours. It is said that Mr. Lovejoy was the one who shot him, but it is doubtful whether that can be ascertained. Immediately Mr. L. received four or five balls in his breast, and exclaiming, 'I am a dead man,' instantly expired. There were a number wounded on both sides,—some of them dangerously. Among the number are Mr. Weller and Mr. Roff, who were in the building. The first notice we had of the affair was the ringing of the bells as for fire—we listened, fearful all was not right,—and presently we heard the report of guns emangelical (i.e. the orthodox) religion demand a new or--men were walking to and fro in every direction, talking stealthily, as if intent on mischief. The bell seemed to call in vain on the citizens for aid; for all seem stupified with fear. The mob has com-plete ascendency—law is trodden under foot—and the probability is, that these men will never even be brought to trial. Mr. Edward Beecher had been here about two weeks, and left in the stage that day, or probably he would have shared the fate of the lamented Lovejoy. It s doubtful if Mrs. L. long survives the shock of her husband's death.— Those who condemn the actions of the mob are threatened with assassination—religious meetings are broken up, and the preacher of the gospel is compelled to fly for safety: Mr. Graves, our minister, will be obliged to leave, to save his life, and quite a number of respectable people have determined to leave Alton to her fate. It will never rise, it never can unless a large number of the friends of good order settle here, sufficient to over-power the mob-for they are determined, that peo-

God is just.'

THE POST OF HONOR.

03- There are some good suggestions in the following let-ter-particularly in reference to the re-establishment of the My DEAR FRIEND: New York, Nev. 21, 1837.

Before this reaches you, you will doubtless have heard of the melancholy catastrophe at Alton which resulted in the murder of the meek and devoted E. Washington City as a runaway. He claims to be free, and says he was born and raised in St. Johns, New Brunswick: that Mr. Warren Hathaway, farmer, on Deer Island, near Eastport knows he has been supported by the claims to the arms of that society to which he was dear, let us cease immoderately to mourn. Rather that he was dear, let us cease immoderately to mourn. liberty. But I most exceedingly regret, that those who have so often declared that their weapons are not carnal but spiritual, &c. should have thrown off the habiliments of the meek and lowly Jesus, and armed themselves with deadly weapons to resist unto blood a lawless and infuriated mob. I cannot conceive of any principles in the divine doctrines of our Saviour, which can justify an Abolitionist in resorting to the use of carnal weapons in maintaining his principles or protecting his life, in any possible emergency; and I cannot but believe that if the great body of Abolitionists in our Union should initiate our friends at Alton, in like extremisions, the sure and speedy result would be a terrible let our bosoms swell with the full tide of sympa-thetic feeling for the disconsolate widow and her futherless babes; let the hand of charity be extendthe mournful tragedy that has thus cruelly wrenched from them, a fearless and devoted champion for the rights of the down-trodden poor; let resolutions of sympathy and condolence be passed, and collections taken up for the immediate relief of a martyr's widow and a martyr's babes. Invoke the clerky gy—the ministers of our hely religion—those who are not awed into silence by the frowns of the foul demon of silency. Let them proclaim the mourn-ful tidings from church to church, until every ear shall tingle, and every bosom burn. In conclusion, permit me to suggest the propriety of assisting the widow to establish the Alton Observer, for the benefit of herself and family. Surely some person, ent of herself and family. Surely some person, fully competent to take charge of the editorial department, might be found, who for the sake of God and his poor, would be willing to make every necessary sacrifice for the promotion of so desirable an object. If it would be impossible to establish it at Alton, then do it in some acjoining town; but under such circumstances, I think she would not be molested at Alton—for American Christians must be worse than devils to destroy the living of a poor widow and her fatherless children. There will certainly be no fear from mahs, unless they will certainly be no fear from mabs, unless they are countenanced by those high in office, in church and state; and as to patronage, there need be nothing to fear. Come, my friend, suppose you go for the measure, and then we shall have an opportuni-

the measure, and then we shall have an opportunity of knowing whether the Christians at Alton will sacrifice upon the altar of slavery a helpless widow and her still more helpless babes.

With feelings of affection and good will toward you, and sympathy for the poor and afflicted the world over, I remain your friend,

E. CARPENTER. E. CARPENTER.

W. L. GARRISON.

when the formidable bludgeons with which they were armed were brought into play, and even unly fire arms were put in operation, and the frequent reports portended a fatal result. This however has not occurred.'

Six of the rioters were apprehended and committed to jail.

Senator of the passants were consumed, but no life was lost.—Boston Times.

Nobody at the North is payor of Slavery—Father—, the oldest preacher now living in mounces the death of Joseph Kent, formerly Governor of Maryland, and at the time of his death, a friend of ours, not long since, without any qualification, that 'the synther people have as good a right of proposition, that 'the synther people have as good a right of proposition, that 'the synther people have as good a right of proposition, that 'the synther people have as good a right of proposition, that 'the synther people have as good a right of proposition that state. He was killed to jail.

'Unbending Calvinism.'—When the present editor of the Emancipator first entered upon his duties, three months ago, we copied with commendation a brief paragraph from the New York Evangelist; in which, being struck with the general sentiment, we entirely overlooked the fact, that it contained a commendation of 'unbending Calvinism,' which those good Christians who are not Calvinistic in their creed, might at leas' think rather overstrained, and which, at any rate, was out of place in the editorial columns of the Emancipator. So entirely was it an act of inadvertence, that when a entirely was it an act of inadvertence, that when a worthy Methodist brother incidentally mentioned the circumstance, we did not believe it was so, until a re-examination of our columns showed us the truth. We then offered to apologize for it, as we did also to a Quaker brother whom we greatly love; but neither of them thought it necessary, and we have no fondness for filling our columns with personal matters. The subject was forgotten, until it was brought up in the committee room at Worcester, where we immediately declared that it was an only wing the control of the column terms of the c ter, where we immediately declared that it was an error, which we were sorry for, as it was employing the Anti-Slavery press to build up sectarianism, which we would justify neither in ourselves nor others. We also again offered to make public apology, if the friends who were present thought it advisable; but no one advised or requested it. We therefore now put it to the editor of the Liberator, whether it is made in him to throw this in our whether it is manly in him to throw this in our teeth, or apparently to urge an error of ours, which we never justified, as a cover for like errors of his wn which he is laboring to defend .- Emancipator. We are surprised that bro. Leavitt should be dis-

posed to impeach the purity of our motives, in simply alluding to the fact that he had copied an article from the Evangelist, extolling 'unbending Calvinism' in the highest terms, at the expense of other denominations. Our object in mentioning it was two-fold—first, to show that while the Evangelist and Spectator have rebuked us for expressing sentiments which they think ought never to be alluded to by us, even incidentally in this ause, they at the same time are perfectly willing to see as much of their own sectarian feelings embodied in the Emancipator, and mingled with anti-slavery doctrines, s bro. Leavitt shall choose to give them. Secondly, to give 1-0. L. an opportunity to make the above explanation to our anti-slavery brethren at large, because we know that many of them have not forgotten, if they have forgiven, that remarkable panegyric; and we are sure they will now feel easy on this subject. In a case alculated to create so much sensitiveness, private explanation is not sufficient. And we are disposed to loubt whether, if bro. L. had inadvertently copied somehing into his paper, which extolled 'perfec Quakerism' as better than any other faith, he would have thought an explanation unnecessary. We did not urge the error of bro. I.. 'as a cover for like error four own,' because we have not committed these erors. We have never given any religious sect the prefrence in our columns.

S. M. AND A. E. GRIMER. The labors of these holy State, have been not less abundant than successful : the wataral consequence has been, to both of them, an almost total rostration of health—but Angelina, in particular, has suf-ered severely. For a few weeks past, she has been confined to her chamber, too ill to see any of her friends, or to read or write, and will not probably be able to lecture again during the present winter. This will be afflicting intelligence to thousands. Her sister is to remain with her. They are residing at the mansion of SANUEL PHILBRICE, in Brookine, about three miles from Boston. How IT TAKES. A friend in a neighboring town, (a min-

ister,) writes—'A red hot clerical colonizationist, who kept my copy of Jay's Inquiry almost a year shut up in his book-case, lest it should do mischief, was highly elated with the Clerical Appeal, and told me it was just the thing.' Of ourse-just the thing for all who are opposed to the present anti-slavery organization: it is 'common ground,' on which colonizationists, unionists, spurious abolitionists, pre-slave-ry apologists, and slaveholders, meet fraternally. CREDIT TO WHOM CREDIT, &c. Last year, our intel-

ligent and indefatigable bro. CHARLES SIMMONS, of Attle-borough, canvassed that town for signatures to a petition to Congress, for the abolition of slavery in the District of Co-Congress, not succeeded in obtaining a long list of names. This year, finding nobody else willing to assume the task, he generously devoted two weeks to the same object, and procured 700 male and female names to the Texas petition, and nearly as many to the others. From such 'clerical' workmen, we expect never to be separated until slavery be over-thrown in our land, and throughout the world. He also ob-tained, at the same time, thirty-five dollars for the Ameri-can A. S. Society—collected in small sums as he presented

JEWISH DARKNESS. We have accused the editor of the . E. Spectator of being a legalist, and groping in Jewish arkness. He sustains this accusation, in full, beyond all loubt, in his last number,-thus :

'We confess we are unable to understand what Mr. Garri-on means by Christ and him crucified is the ONLY stan-lard of obedience at which we are to look.'

No marvel that a self-righteous legalist must other standard as the rule of his conduct beside CHRIST. No marvel that a man whose standard is a mere read, which very wind of sectarianis a bends to the earth, cannot conent to receive CHRIST as the only infallible standard. No marvel that he who confesses that his righteousness is that of the law, is unable to understand the value of Christ and him crucified.

The Spectator adds, in violation of the ninth command-

'He (Mr. G.) rejects the moral law of the Old Testament is the standard of obedience, and substitutes the perfect tandard of HIS OWN. He is therefore infallible.'

This is Jewish calumny and blindness. It is bearing false witness. We expressly stated, last week, that 'the righteousness of the law is fulfilled in CHRIST, and consequently in all those who have put on Christ'---that 'all that was eterally obligatory under the first covenant, is swallowed up, perfected, and far surpassed under the new.' We substituted for the law,' the perfect standard of CHRIST'--not of or own, as the Spectator most absurdly, falsely, and we are constrained to think, maliciously affirms. We said not a word about our own infallibility. Now, as an apostle said to the blinded Jews, so say we to the writers in the Special or Ye that live under the law, do ye not hear the law? Thou shalt not have fulse witness against thy neighbor.'-Cursed is every one that continueth not, in all things which re written in the book of the law to do them.'

IT In a letter from our beloved brother H. C. Wright, the astonishing misconception of our religious sentiments by the editor of the Friend of Man is thus happily alluded to: One word respecting brother Goodell's remarks on your antisomanism. I was astenished that he could find matter to say so the many thing you had written. How are you opposing the moral law of God! By such a demunication of all violations of that law, as cause the Church and Nation to wish for your silence or death, and by calling all to a perfect and immediate conformity to the will of God, in every thing, and on every day. What antinomi-anism!

CHARACTERISTIC. The last Spectator very ingenuously carves up and publishes such portions of a very long article in the Friend of Man, respecting our religious views, as suits his perverse spirit. And this, too, after our public declara-tion in the last week's Liberator, that bro. Goodell had totally misconceived our views; that he had done us immense injustice; that we disclaim with holy abhorrence all that he has imputed to us, &c. &c. Bhameful treatment!

EDITORIAL INJUSTICE. It has always seemed to us the height of meanness and injustice, in an editor, to make an attack upon the character of individuals in his paper, and then refuse to let them be heard in self-defence. An aggravated case of this kind is seen in the conduct of the Editor of the N. E. Spectator, with reference to our colored breth-ren in this city. He knows that they have already suffered incalculably from the slanders of their enemies; he professes to be a sincere friend of theirs; yet he has publicly brought a false and most injurious charge against them, to wit, that they no longer attend public worship as formerly—and their non-attendance he has charitably ascribed to the religious opinions entertained by the editor of this paper. We pubopinions entertained by the dedot of ins paper. We pro-liched, last week, the proceedings of a highly respectable meeting of our colored citizens, denying the charge brought against them by the Spectator, and declaring that at no per-riod within their recollection has the desire for moral and religious culture been stronger or more prevalent among them at the present time, or the attendance open public worship so numerous. They respectfully requested the editor of the Spectator to insert their vindication in his paper, but he efues to do them this simple act of justice.

PLEASING COINCIDENCE. We observe among the offi-cers of a new anti-slavery society in North Andover, no less than three persons by the name of *Lovejey*. The name shall be perpetuated. When a martyr perishes, three are ready to supply his place,

HEAR ALL Sinks. The editor of the Spectator sends us the following document, in reply to a commu-nication which appeared in the Liberator of the 17th ult. over the signature of 'Weymouth.' Wishing got to imitate his own example of unfairness, we cheerfully insert this document in our columns; but it looks like a quibble instead of a confutation, though its language seems very explicit. Our correspondent stated that the resolutions were adopted separately, and all without opposition except the fourth, which was passed by a very large majority. The question upon adopting the whole report, he also stated, was acceded to nem. con. Probably those who voted against the fourth resolution, did not vote against the report, as a whole. It so, there is no decrepancy between the two statements. BRAINTREE, Nov. 1887.

BRAINTREE, Nov. 1887.

We, the subscribers, members of the Union AntiSlavery Society of Braintree & Weymouth, were present
at a meeting where resolutions were passed, relating
te the 'clerical appeal;'—and whereas it has been
stated the resolutions were passed unanimously, we
hereby state, we were present, and did not approve all
the resolutions, and did vote against them.

JONATHAN NEWCOMB,
SLAUEE NEWCOMB,

SANUEL NEWCOMB,
THOMAS A. DAVIS,
CALTE STEISON,
ATHERTON A. HUNT.
NAMMAN L. WHITE.

Andover, Nov. 6th, 1837. At a meeting holden for the purpose of forming an anti-slavery society in the West Parish of Andover, Mr. John Smith 2d, was chosen chairman, and Moses Parker clerk; after which, a constitution was read and adopted, and the following persons were chosen officers for the year ensuing, viz.

Dea. Eben'r. Lovejoy, President.
Dea. Peter Smith, Vice-President.
Moses Parker, Secretary.
John Lovejoy, Treasurer.
Timothy Foster, James Smith, Eben'r. Lovejoy,

Jr. Managers. [We have not room to insert the Preamble (a long and

ellent one) and Constitution of the Society.] The following resolutions were then passed

unanimously.

1. Resolved, That we believe the cause of antislavery to be the cause of God; and, as such, has
urgent claims upon the church, a claim which cannot be resisted without her becoming recreant to
duty, dishonoring to God, and giving fearful evidence that she has a name to live while she is dead.

2. That we will use no other weapons in this holy
warfare, than such as are found in the gospel armory.

3. That as elevery is an awful sin in the sight of God, and an outrage on human rights, we believe it to be the duty of christians kindly but firmly to ad-monish their brethren who are living in this sin, declaring that they can have no fellowship with them, until they break every yoke, and let the appressed

go free.

4. That the wicked prejudice which exists against the people of color throughout the land, is not merely injurious to them, but is a great hindrance to the spread of the gospel, and to the upbuilding of the kingdom of Jesus Christ.

5. That as members of this society, we protest

5. That as members of this society, we protest against the proscriptive measure of denying to our fellow-men, generally, the privilege of co-operating with us in pleading for the slave. We believe the cause of emancipation is one which recommends itself to christians of every denomination, and to every man and woman who loves the cause of troth and liberty.

6. Voted, That the proceedings of this meeting be signed by the chairman and secretary, and pablished in the Liberator.

JOHN SMITH, Chairman.

Mosks Parker. Secretary.

Moses Panker, Secretary.

Meeting in Faneuil Hall.—We learn that a calf is to be made for a meeting in Faneuil Hall, with out reference to party or sectarian divisions, to express a proper indignation at the outrage upon the liberty of the press and the rights of property committed in the Alton mob and murder. We trust that our strongest men will come forward and take an active part in this meeting. The question has nothing to do with domestic slavery, but with the slavery of the press, the reign of terror and mob rule. All who mean to abide by the supremacy of the law—all who value constitutional rights, and all who would not, by their silent approbation of these outrages, bring down upon themselves or their children, the fury of a mob whenever they exercise a constitutional and legal right, that happens to be unpopular, will countenance, and if possible at end the meeting in Faneuil Hall.—Boston Daily Alcocale. Meeting in Faneuil Hall .- We learn that a call

A FREE LABOREN .- The communication on our fire page, illustrating the difference between a free laborer and a slave, is from the pen of an intelligent workingman—ope of that class pronounced by southern slaveholders to be an-worthy of enjoying any political rights, and more wretched and degraded than their slaves! 'Truth Teller' holds a and degraded than their slaves! 'Truth Teller' helds a stout pen, and we shall be glad to hear from him again. His communications, however, have generally been too long for our limits, conveniently—as well as those of some other correspondents. Study brevity, dear friends, for our sales and the reader's.

THE 'EVANGELICAL' CIRCULAR. A correspondent, alluding to the 'Circular' calling an evangelical anti-slavery convention, signed by Mesors. Fitch, Towne, &c. says— 'One gentleman (Mr. John H. Symonds) whose name is attached to the Circular, informed me that he never signed that document, and never saw it till it appeared in the Spectator; nor is he a member of any church! Is this honest? Or does this 'exangelical' faction think that 'the end sagetifies the means'?

§3 The Editor of the Liberator expects to deliver an address on slavery, on Eabbath evening next, in the Rev. Mr. Perkins's meeting-house, in Weymouth or Braintree.

To We are requested by a friend to mention, that the Rev. Mr. Brownson will be reafter statedly address the pesple, on the Subbath, in the hall on Tremont-street, opposite the Savings Bank, instead of in the Temple, as formerly. The proceedings of the Windham County (Ct.) Anti-Slavery Society will be given in our next number. Several communications on file for insertion.

(3) The Monthly Concert was very fully attended on Mea-day evening, and a collection taken up in aid of Mrs. Love-joy-we did not ascertain the amount.

Boston, Nov. 28, 1937.

Agreeably to a vote of the Society, I have this day remitted to Mrs. Lovejoy one hundred dollars. List of Contributors as follows, which please to insert in the Liberator.

Ladies' A. S. Society, Lynn, 25 00
Francis Jackson, Beston, 10 00
Joseph Southwick, 10 00
S. E. Sewell.

con the best of the state of th £100 25

Further contributions will be received and applied as di-Yours, HENRY G. CHAPMAN, Treasurer Muss. A. S. S.

Further contributions for Mrs. Lovejoy. Catherine Henrietta Sargent, Mrs. Ann Phillips, Mrs. D. L. Child, For Mass. A. S. Society. 15 00 1 00 Edmund Quiney, Life membership,

Israel Perkins, do. by Lyun Female A. S. Soc. 15 00

Stillman Lathrop of Watertown, pledged at Worcester

Worcester

H. G. CHAPMAN, Trest.

A delegate from West Boylston' is informed, that from the haste with which the subscriptions at the quarterly meeting, Sept. 25th, at Worcester, were taken, four names were illegible. He will find credit given for the sums he speaks of, in the Liberator of the week succeeding.—thus, 'Unknown

MENRY G. CHAPMAN,

Treasurer Mass. A. B. B.

ADELPHIC UNION LECTURES. Mr. Fletcher, the practical phrenologies, will lecture on Phrenology, and examine several heads, at the Smith School Room, next Tuesday evening. Lecture commences at 7 o'clock.—Those who wish to obtain seats will do well so Show my people their transgressio Cry alond, nor warning spare! Teach them false and vain profess All their fasts and offerings are. Yet they seem a zealous nation,

Daily seek me with delight;

Ask of me, with bold presu Wherefore, say they, have we fasted ? Why have rent our souls for nought 3-All our prayers are vainly wasted, For Jehovah seeth not.

But I know the wicked measures, In your fast-days, ye pursue; In your fasts, you find your pleasures, And keep back the laborer's due.

Lo, ye fast for vain contentions And with wicked hands to smite; Think you that such vain oblations Are accepted in my sight ?

Is it to bow down like rushes, And the garb of meekness wear, Clothe in sackcloth, sit in ashes, Make a long unmenning prayer ?

Is not this the fast I've choses (Thus the Lord to Israel spoke)-That the wicked bands ye loc Break asunder every yoke; Feed the hungry, clothe the naked,

Deal thy bounties to the poor: Cheer the sons of grief affli Bring the outensts to the door ? Go, undo the heavy burdens,

Set the sighing bondman free ! Then come ask, and I will pardon Gracious gifts bestow on thee. As the early beams of morning Dissipate the gloom of night:

Darkness be as noon-day fight.

From the Democratic Review. PALESTINE. BY J. G. WHITTIER.

Blest land of Judea! thrice hallowed of soug, Where the bolicat of memories pilgrim-like throng; In the shade of thy palms, by the shores of thy sea, On the hills of thy beauty, my heart is with thee, With the eye of a spirit I look on that shore, Where pilgrim and prophet have lingered before; With the glide of a spirit I traverse the sod

Blue sen of the hills! in my spirit I hear Thy waters, Genessaret, chime on my ear; Where the Lowly and Just with the people sat down, And thy spray on the dust of his sandals was thrown. Beyond are Bethulia's mountains of green,

And the desolate hills of the wild Ga And I pause on the great-crags of Tabor to see The gleam of thy waters, oh dark Gallilee! Hark, a sound in the valleys! where, swollen and strong, Thy river, oh Kishon, is sweeping along; Where the Canannite strove with Jehovah in vain

And thy torrest grew dark with the blood of the slain There, down from his mountains stern Zebulon came. And Napthali's stag with his eye-halls of flame, And the chariets of Jubin rolled harmlessly on, For the arm of the Lord was Abinoam's son!

There sleep the still rocks and the caveras which rang To the song which the beautiful Prophetess sang, When the Princes of Issachar stood by her side And the shout of a host in its triumph replied.

Lo, Bethlehem's hill-site before me is seen, With the mountains around, and the valleys betwee There rested the shepherds of Judah, and there The song of the angels rose sweet on the air. And Bethany's palm-trees in beauty still throw Phere shadows at noon on the ruins below

But where are the sisters who hastened to gree The lowly Redeemer, and sit at his feet I tread where the TWELVE in their way-faring tred; Where his blessing was heard, and his lessons were

Where the blind were restored, and the bealing wrought. Oh, here with his flock the sad Wanderer came, These hills he toiled over in grief are the same—
The founts where he drank by the way-side still fow,

And the same airs are blowing which breathed on his And throned on her hills sits Jerusalem yet, But with dust on her forehead, and chains on her feet;

For the crown of her pride to the mocker hath gone, And the holy Shechinah is dark where it sho Of Humanity clothed in the brightness of God! Were my spirit but turned from the outward and dim, It could gaze, even now, on the presence of Him

Not in clouds and in terrors, but gentle as when In love and in mockness he moved among men;

And the voice which breathed peace to the waves of the

sea, In the hush of my spirit, would whisper to me! And what if my feet may not tread where He stood, Nor my ears hear the dashing of Gallilee' flood, Nor my eyes see the cross which He bowed him to bear, Nor my knees press Gothsemane's garden of prayer.

Yet, Loved of the Father, thy spirit is near To the meek, and the lowly, and penitent here; And the voice of thy love is the same even now, As at Bethany's tomb, or on Oliver's brow.

Oh, the outward bath gone !- but in glory and pewar, The SPIRIT surviveth the things of an hour; Unchanged, undecaying, its Pontecost flame On the heart's secret altar is burning the same!

The following, from the pen of J. Ginns Gilbert, happily illustrates the general ease and contentme pervades the families of our worthy Farniers:-

A Farm-house glistening in the rays Of the declining sun; Its owner sitting at the door, His daily laber done ; Broad-chested and strong armed is he, Sun-tinted, bluff and hale— One hand sustains his pipe-and one Uplifis his cup of ale ! (1)

The waving fields of silken corn Gleam in the setting sun, As, lowing, to their evening fold, Come brindle, black, and den : The milk-maid trips across the lawn, To claim their pearly store, The watch-dog trotting at her heels,

Hard by, beneath her father's tree Ay! in her father's chair, With heaven's own mildness in her face, The farmer's wife sits there ! With eager eye she peers among

The fruit o'er laden trees Catching, with anxious ear, the sounds Borne onward by the breeze. Now dips the Orb beneath the hills, His noon-tide glory past;

And Evening's purple s His waning splender fast: The rays stream flickering up the sky, wa vanish from the turf-He sinks-the day is done. Now swift along the mountain's side,

eased from village school Two guileless, merry children leap, Health sits upon their rosy cheeks, Loud rings their boyish One springing into mother's lap, And one to father's knee!

(1) Not in these days of temperance, we trust.

Hither, ye toiling slaves of wealth, Ambition's faels, look bere ! Starts not a welcome tear ! Did all the trophies ye have won Of bliss bring half the store, Beside their cottage door ?

DESCRIPTIVE CATALOGUE

ANTI-SLAVERY WORKS

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who lived 40 years in Maryland, S. Cárolina and Georgia, as a slave, under various masters. and was one year in the navy, with Commo dore Barney, during the late war. Containing an account of the manners and usages of the lanters and slaveholders of the South, a de scription of the condition and treatment of the slaves, with observations upon the state of mor-als amongst the collon planters and the morals amongst the cotton planters, and the perils credit to a person of the highest advantages. and sufferings of a fugitive slave, who escaped from the cotton country. This is a that we may have some conception of the amount work of thrilling interest, by some considered of genius which slavery is murdering. The

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